



Pax Christi in Regno Christi

SOCIAL JUSTICE REVIEW

Collins, Rev. William
St. Ambrose College

IN THIS ISSUE

Press Month Tribute to F. P. Kenkel

European Gleanings

The Brotherhood of El Abiodh

Warder's Review: Federal Aid to Education—Is it Necessary?

A Guaranteed Annual Wage

Social Apostolate: Co-Existence in Fear -:- The 76th German

Katholikentag—IV -:- Genuine Catholic Action

C. V. Centennial Convention, Aug. 13-17, Rochester, N. Y.

Western Badge and Novelty Co.

SAINT PAUL, MINNESOTA

John A. Lethert, Proprietor

Member of C. C. V. A.

We make society badges, banners, and flags for all of our Catholic societies. Catalog on request.

Free Leaflet No. 104

F. P. Kenkel

An evaluation of the man, by Joseph Matt, K.S.G., editor of *THE WANDERER*, and life-long friend and co-worker, on the occasion of the 97th annual convention of the Catholic Central Verein of America in St. Louis, Mo., August 1952.

Order from:

CENTRAL BUREAU of CCVA
3835 Westminster Place
St. Louis 8, Mo.

PRINTING

BOOK AND COMMERCIAL

Neatly Executed at
Reasonable Prices

Estimates on all kinds of printing
gladly furnished

Effingham County Printing Co.

EFFINGHAM, ILLINOIS

Printers of "Social Justice Review"
and "The Bulletin, Official Organ,
National Catholic Women's Union"

NOW AVAILABLE

DECLARATION OF PRINCIPLES

ADOPTED BY THE NINETY-NINTH CONVENTION OF THE CATHOLIC CENTRAL VEREIN OF AMERICA, CONDUCTED AT NEW HAVEN, CONNECTICUT, AUGUST 7-11, 1954

Order (free copies) from

CENTRAL BUREAU, CATHOLIC CENTRAL VEREIN OF AMERICA

3835 WESTMINSTER PLACE

ST. LOUIS 8, MO.

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.50 the year; single copies 25 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917. Authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis 8, Mo. Additional entry as second class matter at the post office at Effingham, Illinois.

Some Startling Suggestions for Reform in
Our Liberal Education System

GENERAL EDUCATION and the LIBERAL COLLEGE

By William F. Cunningham, C.S.C., Ph.D.

Father Cunningham, drawing on his vast reserve of experience in the field of education turns the spotlight on the shortcomings in our present day system of education and suggests definite and sometimes startling methods for their improvement. His ideas and suggestions are based on sound principles and can be readily applied to the problems that face today's educators.

What experts say about the book:

"The best book in the field." . . . Bonaventure Schwinn, O.S.B., Editor, the American Benedictine Review

"New and original." . . . Samuel K. Wilson, S.J., Past President, University of Loyola, Chicago. Admissions Office, U. of Detroit

\$4.00 • At your bookseller

B. HERDER BOOK CO., Publishers

15-17 South Broadway, St. Louis 2, Mo.

Catholic Knights



of St. George

is one of the
OLDEST FRATERNAL and BENEFICIAL SOCIETIES
which gives you the protection needed.

It offers you *LIFE INSURANCE* from \$250 up, *SICK BENEFITS*,
and assures you and your wife a comfortable home
in your declining years.

APPROVED BY MEMBERS OF THE HIERARCHY
WHEREVER BRANCHES ARE LOCATED.

An ideal Society for Catholic men and boys.

WRITE FOR INFORMATION:

Supreme Office

709 BRIGHTON RD., PITTSBURGH 33, PA.

JOSEPH J. PORTA
Supreme Secretary

JOHN EIBECK
Supreme President

Member of the CATHOLIC CENTRAL VEREIN

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XLVII

February, 1955

No. 10

HE SPOKE FROM STRENGTH

A TRIBUTE TO FREDERICK P. KENKEL

WE ARE REMINDED very vividly of Dr. F. P. Kenkel on reading the address given by His Holiness, Pope Pius XII to the International Congress of the Catholic Press. The late editor of *Social Justice Review* conformed so exactly to the Pontiff's ideal of the Catholic editor and journalist. Dr. Kenkel's editorial, "A Fettered Press," written one year before his death in *Catholic Press Month*, 1951, reads like the Pope's address adapted to American readers, so exactly does it follow the Pontiff's instructions on the necessity of a free press in the formation of a healthy public opinion.

"To stifle the voice of the people, to force them to silence, is, as every Christian understands, an aggression against man's natural right and a violation of the world order established by God. . . . In sober truth it must be said that wherever free movement of public opinion is halted, there indeed is peril of peace."¹)

Might not these phrases, chosen at random from the Pope's address, have been penned by that great-souled and keen-minded man who helped mould public opinion for more than half a century with the persuasive zeal of an apostle!

His Strength of Character

"Herein is a delicate task," said His Holiness, "for those who are engaged in the work of the Catholic press, a task that calls for competence, general culture, especially in the theological and philosophical field, as well as a gift of style and a tactful psychological touch. What matters most, however, is character. Character, that is, in short, a deep and unalterable respect which the Catholic journalist must not reserve for the secret feelings

of his own heart, but strive to foster in the hearts of his readers."²)

His Holiness could well have had Dr. Kenkel in mind in pronouncing those precise and exacting demands. A wide range of scholarship and a wealth of culture he most certainly possessed, while his gifts of style and psychological tact are still manifest for all to observe in the pages of the *SJR*. But it is his character that impresses us most, a character which seems to persist in spite of the body's death, and to pervade the *Verein* like an angel of light and strength. Is not that character clearly manifest in his portrait, a character in which sweetness and strength, thought and wise tolerance are finely blended? Because he spoke with conviction Dr. Kenkel was able to influence an unknown multitude of his readers and hearers. There was no flaw of contradiction in his character, or any note of inconsistency to deflect the directness of his message or the force of its impact on other minds which recognized his mastery of his subjects and, most of all, of himself. To adopt the current phrase of statesmen, he spoke from strength.

Champion of the Free Press

Dr. Kenkel insisted that democracy, more than any other form of government, demanded a free, untrammelled press, conducted by men of superior character imbued with the intention of promoting the common good without fear or favor. He emphasized that the role of supplying a large number of citizens with information on public affairs, must be considered a sacred one, on the exercise of which the welfare of the people depended.

At a general assembly of the International Press Institute, freedom of the press was defined as "free access to the news, free transmission of news, free publication of newspapers, free expression of views." Nothing was said about the character

¹) Address of Pope Pius XII in French to the delegates of the International Catholic Press Congress, February 18, 1950. *Catholic Documents*, II, p. 37, published by the Pontifical Court Club, London.

²) Op. cit. p. 40.

of the men engaged in this work, nor were their intentions to be examined. The secular press, with a few noteworthy exceptions, ignores these essentials which, to the Catholic, are of supreme importance. The I. P. I. was rightly protesting against undue State interference. What it really seemed to demand was not liberty, but license, the right to print everything and anything regardless of the consequence it might have on the minds of citizens, or of the sort of public opinion it might produce. That is why, as the Pope said, "what is known as public opinion today is merely public opinion in name, it is a term without meaning, some vague or fleeting impression, no more than an echo rising readily from the consciousness of the community and produced by it."³ The secular press does not consider its right to spread the news a sacred one. It just wants huge circulation figures. It will not hesitate to employ filth columnists to scour the sewers of the world for the sort of thing that certain elements of the public demand. It gathers gossip, not news.

The West is Defenceless Against Ideas

Our papers make occasional fun of the way the press is muzzled and made servient in Communist countries. All periodicals within the Soviet sphere of influence must speak with one voice, the voice of *Pravda* and the Kremlin. The Soviets have told us: "We will fight you with ideas." These ideas, hateful and unholy to us, are forced home to their people day by day in their papers and magazines. They are frankly out to form public opinion and they do it by playing variations on a few familiar themes. Those who are in a position to judge say there is little or no pornography in Soviet periodicals. No diversion from preaching the power and glory of the proletariat is tolerated. Can we say that the secular press of the West is fighting back with ideas, that it proclaims a consistent, positive philosophy of life, that it keeps Christian principles before its readers as directives and rules of action? The mere suggestion sounds fantastic. At best we have an army of clever back-room boys, with brains that function like precision instruments, with much knowledge and little wisdom, much information and no conscience. "Men of sound principle count no more. In their stead are men of such narrow outlook that they cannot see beyond the boundaries of their own particular and restricted sphere of knowledge."⁴ How often Dr. Kenkel echoed those words of the

Pope lamenting the passing of the men of vision before the little venal men of uninspired efficiency.

His Policy of Dignity

Dr. Kenkel quoted the remark made by Thomas Jefferson to John Norvell in 1807: "To your request for my opinion of the manner in which a newspaper should be conducted so as to be most useful, I should answer: By adhering to true facts and sound principles." But even at that early date in the history of the Nation that great statesman expressed the fear that "such a paper would find few subscribers."

Dr. Kenkel never intended that *Social Justice Review* should be "attractive," as the public understands the term, and he faced the prospect of never having more than a comparatively few subscribers. In this he was fully in accord with the mind of the Pope who said:

"It is clear to you what the Catholic press ought to be and what it ought not to be. Its policy should simply be to build an insurmountable barrier against the continued downward movement leading to the destruction of those conditions basically necessary for forming sound public opinion. . . . It should be quick to spurn the slippery advantages of the interest of the crude and a low-level popularity. . . . It should show courage, even at the risk of monetary loss, in banning from its columns any public announcement that is an outrage to faith or decency."⁵

Dignity sustained with energy and pride perfectly describes the *Review* under Dr. Kenkel. Never has it in the least degree stooped to vulgar interest or cheap popularity. And how surely it has won esteem and gained in worth. The policy of its editors has been justified, at the cost of financial sacrifice, by the advancement of truth.

His Firm Clarity

Contrary to the belief common among her enemies and detractors, there exists a public opinion within the bosom of the Church in matters open to free discussion. Here again, as the Holy Father has said, the Catholic Press can do a great service. Referring to the writer called upon to form such opinion, he said: "He will be on guard to form Catholic opinion within the Church, especially in these times when opinion is poised between two

³) Op. cit. p. 38.

⁴) Op. cit. p. 39.

⁵) Op. cit. p. 40.

dangerous extremes, namely an illusory and unreal spiritualism, and a ramshackle and materialistic realism."⁶)

We know of no editor who so wisely steered between those extremes as did Dr. Kenkel. In his commentaries on current world affairs, as in his personal letters and directives to his contributors, he maintained a note of firm Christian optimism. He was strongly opposed to the "catacomb policy" favored by certain French writers and denounced by the Pope. It is a policy of withdrawal from the polluted world, leaving it, in a tragically literal sense, to go and be damned. The aim of the Catholic social apostolate is to live in the world in order to leaven it, and not to leave it to the devil. Back of this unreal spirituality there are mountains of pride. The hour demands men of apostolic zeal, like Dr. Kenkel, who are prepared to go down among men, grapple with their prob-

lems and show them the way. It would have been easier for him to live in scholarly seclusion, forgetting the dusty, noisy tumults of the world's arena. But he freely acknowledged that thought divorced from reality is of little worth, and to know reality demands close, and sometimes raw, contact with the real.

At the conclusion of his address, the Pope paid tribute to the "truly great men who are the honor and glory of journalism and of the Catholic press in these our days... valiant confessors of the faith despite the difficulties both spiritual and material of the times in which they lived. May their memory be blessed! To think of them should be a solace and a spur to you in doing your hard but important task."⁷)

Having so great a man in mind, we devoutly add a fervent "Amen."

LIAM BROPHY, PH.D.
Dublin, Ireland

EUROPEAN GLEANINGS

I STAYED IN BRUSSELS a week with my friend, Dr. D. Solomentsev, who spent twenty years in Belgian Congo as a medical man. Congo is the best run colonial territory today. It is the only place in Africa where the natives are reasonably contented—neither oppressed nor pampered. The prodigious growth of Christianity in Congo is well known. I asked my friend what he thought of the missionaries in Congo. Without them, he answered, Congo could not be what it is now. The Belgian Government fully realizes that.

I also visited M. Doerane, one of the leaders of the Belgian Christian Workers Movement, in their palatial headquarters at Rue de la Loi.

I left Brussels on October 3, 1953, for Luxembourg. The weather was glorious as a warm sun shone down from a cloudless blue sky. A fast train carried me eastward towards Germany through the enchanting scenery of the Belgian Ardennes: high, densely wooded hills; peaceful valleys; tidy, little villages. Beautiful cars rolled over the smooth-surfaced roads. Signs of great prosperity were evident everywhere.

In "Trois Vierges" the train entered the Grand Duchy of Luxembourg, a small but fabulously rich country boasting the highest wages in Europe. This German-speaking, rather, bi-lingual country

(French is the official language and everybody speaks it) is a transition from Germany to France. Luxembourg succeeded to gather most of the virtues of both while avoiding most of their failings. It is always a thrill for me to visit this happy, prosperous little country. I remained there eight days, sojourning in the Benedictine Abbey of Clervaux, which is only a few miles from the German border. My visit to Clervaux was in connection with my research into the state of Benedictine monasticism today.

Cardinal Schuster on Monasticism

While at Clervaux I read a most interesting book by the late Cardinal Ildefons Schuster, O.S.B., at the time of his death Archbishop of Milan, *La Vie Monastique dans la Pensée de St. Benoît* (Plon, Paris, 1952). In this work Cardinal Schuster studies contemporary Benedictine abbeys and convents, chiefly those in Italy, the reasons for their decay or their prosperity. He also expounds his ideas on Benedictine spirituality. The book is written in lively fashion and abounds in amusing stories from the monastic life. According to the Cardinal, the Benedictine communities begin to decay when they start to neglect sacred studies and their Rule, and when they allow their Su-

⁶) Op. cit. p. 42.

⁷) Op. cit. p. 42.

periors to be absent too often. The Cardinal takes for granted that the monks be in Holy Orders and employ their time outside the chanting of the Divine Office in learned pursuits. He deprecates the inconsequential and ill-organized studies carried out by all and sundry without much profit to anyone. He favors team work and praises the efforts of the Clervaux monks in Rome (St. Jerome Abbey), where they are revising the Vulgate text and are engaged in serious biblical studies.

I also read the commentaries on the Rule of St. Benedict by the late Dom Paul Chauvin, O.S.B., *St. Benoît nous parle* (Blond et Gay, Paris, 1936). I met Dom Chauvin in 1931 in the romantic Haute-comb Abbey in Savoy and treasure fond memories of him. He died as Prior of St. Mary's Abbey in Paris.

Church Attendance

In Clervaux I met some French and Belgian priests with whom I discussed the problem of church-going. A Belgian priest from Liège told me that in his parish, staffed by only two priests, 1,500 out of 5,000 members attend church on Sundays. There are four Masses and the church seats 700 people. In the Diocese of Liège—French-speaking and highly industrialized—there is a shortage of clergy; fifty priests are needed to fill existing vacancies. Even with the many Dutch priests in the diocese who supplement the ranks of the native clergy, the shortage continues. Belgian parish priests are paid by the state. An assistant starts with 44,000 Belgian francs a year (about \$900), which is supplemented by other sources of income.

In Belgium there is a lively interest in ecumenical activities. An ecumenical meeting last January in Liège was well attended. Among the speakers were Msgr. Chevrot of Paris; Pastor Tourian, a member of the celebrated French Protestant Religious Community of Taizé-les-Clunt; an Orthodox professor from Paris, and an Anglican theologian. Mgr. Chevrot and Pastor Tourian were appreciated the most. The Belgians are most interested in the problem of Christian cooperation and rapprochement. They are unable to achieve them on the large scale done in Germany because the Protestants are few in Belgium and are well off. Belgian Catholics, however, have helped the Russian Orthodox Archpriest in Liège, Fr. Valent Romensky, to build a beautiful small church for the Orthodox workers in that town, who are emigrés and refugees. It

is interesting to note that Belgium is the only Western European country where the Russian emigrés succeeded in building two fine churches, real monuments of art; these are in Brussels and Liège.

The French priests told me about the situation in their parishes. One of them, the rector of a country parish in the Diocese of Arras, has three small churches to serve and seven hundred people. People attend church well. In the neighboring mining parishes church-going is very poor, while in Boulogne it is exceptionally good. According to this young and successful rector, thirty per cent of the French clergy—particularly the older generation—are still Royalist in their sympathies. Communist sympathies among French working class tend to diminish. Another priest, an elderly rector of a parish in the Diocese of Chalon, had three churches in his parish and 1,200 people. The people were friendly, but rarely went to church and had little religion. This priest lived on a pittance of 80,000 French francs, something like \$250, a year. He could exist only with the assistance of his relatives and friends.

Italy's Poor Economy

I left Clervaux on the afternoon of October 11th on board the Express Genoa-Amsterdam. The Italian-built rail coaches are comfortable and spotlessly clean. The Italians expend great efforts to attract tourists from abroad. They must do this. One Italian Father told me that there are three million unemployed in Italy and another three million employed only part-time. Consequently, there is much discontent in the country where the Communist Party is the largest in the world outside the Soviet Union.

Italy is poor in resources and over-populated. The vast economic aid given after the war disguised the true picture for some years with an outward show of improved conditions; but the true conditions were revealed as soon as American assistance was reduced.

A number of Italians were on the express en route to take up various jobs in the deep Belgian coal mines. Although the most generous wages are paid for this type of work, the Belgians avoid the deep mines because they are very unhealthy. The Italians, Poles, D.Ps. and other outsiders work in them. As soon as they can, these people also leave the mines, either returning home or taking other employment. Here we meet the problem of whom to employ in dangerous, exhausting, un-

healthy and unpleasant jobs, such as in deep-mining, certain chemical industries, forestry, construction work in tropical swamps, in Siberian tundras, in high mountains, etc. The Bolsheviks use people from their concentration camps. In many places outside Europe a colored labor force, rather modestly paid, is used. In most of these dangerous and unpleasant industries the product must be produced at low cost if other industries are to survive. This serious social problem has not as yet been faced squarely.

Belgian Church-Attendance

My last weeks in Belgium were spent in Louvain—the Belgian Oxford—Brussels and the Benedictine Abbey of St. André-lez-Bruges. At Louvain I continued my research on Sunday church-going in Belgium. According to the article "*Pratique Dominicale en Belgique*," which appeared in the last issue of *Lumen Vitae* for 1952, the proportion of the Sunday church-goers in Belgium to the general population is 42.2 per cent, or 3,658,500 out of 8,653,653. In reality, the proportion is 49.6 per cent, if one excludes children, invalids, essential workers, etc. In the United States the proportion of church-goers of all denominations to the total population is 59 per cent, ten per cent higher than in Belgium. In the Flemish provinces, 2,236,100 people out of 4,369,864, or 51.2 per cent and 6.2 per cent respectively, are church-goers. In the Walloon provinces, the proportion is down to 34.6 per cent (or 40.7 per cent, if one takes into account the non-excusables only)—1,029,500 out of 2,969,395. In Brussels, the proportion of church-goers is 29.7 per cent (or 34.9 per cent)—393,000 out of 1,323,399. The highest proportion of church-goers is in the province of Limbourg—68 per cent and 80 per cent; the lowest is in heavily-industrialized Hainaut—21.7 per cent and 25.5 per cent. All things considered, Belgian church-going is still very good.

Inside the Soviet Union

On my return to Brussels from Louvain, I met a German woman whose husband recently retired from an important position. A relative of hers, an officer in the German Tank Corps, captured in 1943, recently returned from the Soviet Union. There he was working in a truck-repair shop, more or less free, at the time when Stalin died. His fellow workers were at first stupified. Stalin had become a myth. He seemed to be immortal, eternal. Soon after his death a

feeling of relief was noticeable everywhere. The last years of Stalin's dictatorship were very oppressive and trying on the people. Yet, even then an occasional, rather subdued criticism of the authorities was not unknown. After the dictator's death, this criticism became very widely spread. The fall of Beria was even more welcome. His police were never over-popular with the masses, while he was detested by the army. The Soviet Union, according to this officer, lives in an atmosphere of expectancy of what will happen next.

Internal affairs absorb all the attention of the Soviet citizen. Religion still exercises a powerful influence over many people. Only the Marxist political and economic philosophy is tolerated in the Soviet Union. Therefore, those who are dissatisfied with Marxism have nowhere to turn but to religion. There are no political parties, no schools of philosophy, no independent organizations, no independent press as alternatives to religion.

St. André Abbey

My last stop in Belgium was at St. André Abbey. My first visit there was in 1931, when I met many distinguished people, most of whom are now dead. The most illustrious of them was Dom Peter Celestin Lou, at one time Prime Minister of China, later a Benedictine Abbot. I cherish happy memories of that old, cultured man, kind and wise. The Benedictines published a good life of this saintly Chinese Abbot. Dr. H. C. E. Zacharias, well-known orientalist and Christian thinker, and contributor to *Social Justice Review* for a number of years, was also in St. André in those days. Finally, I met there a Russian Catholic, Prince Obolensky, son-in-law of the great Russian novelist and religious thinker, Count Leo Tolstoy.

Founded in 1902 for the special purpose of providing recruits for the declining Brazilian Benedictine Congregation, which was dying out because for several decades the Brazilian anti-clerical Government had prohibited the monks to accept novices, St. André Abbey rapidly developed. Within fifteen years the Abbey succeeded in reviving the Brazilian Congregation which is now flourishing exceedingly.

In 1914 the Abbey founded its great Congo missions. Foundations in China and India followed. West Indian, Polish, Portuguese and other Benedictine Communities joined the Abbey or became affiliated with it. St. André is now the most important and largest Abbey of the flourishing Bel-

gian Benedictine Congregation. Its history is a true romance. All these astonishing achievements were realized within the lifetime of the first Abbot, Dom Theodore Néve, who still rules.

I had a long and interesting discussion on the position of the Catholic Church in Communist Poland and China. The guestmaster of the Abbey was the former Prior of the Polish Benedictine Archabbey of Tyniec, restored by the monks of St. André, while the Prior of St. André was formerly the Superior of the monastery founded by the monks of St. André in South China. Both these Belgian monks were forced to return home. The Superior of the Chinese Community spent some time in prison before being expelled. His views on the situation in China are similar to those of Dom Philip Lenz, of St. Ottilien Abbey in Bavaria, whom I visited in December, 1952. The loyalty of the Catholic Chinese to their Faith greatly edified both missionaries.

At St. André I studied a very interesting movement called *Contemplation et Apostolat*, launched about twenty years ago by the Abbé Leon Soete, who lives at the Abbey, although he is not a monk because of ill health. The aim of the movement

is to promote the foundation of cloistered monasteries in the mission fields whose purpose is the Apostolate of Presence: the Religious pray and show the natives the highest perfection of integral Christian living. The movement has already spread widely. Since it was inaugurated a number of the Benedictine, Trappist and Cistercian abbeys, Carmelite, Visitandine, Poor Claire, Dominican and other convents have been established in the mission fields with the happiest results. It will require an entire article to describe the ideology of this movement and the results achieved by it.

I left St. André on the morning of October 20th. Within a couple of hours I was on board the ship in Ostende. The commodious white steamer slowly moved out of the harbor and turned westward to England. The low-lying Belgian shore soon disappeared in the mist. My long and complicated journey from England to Sunny Portugal and Spain, and thence across France to Belgium, Luxembourg and the misty, marshy Flanders was over.

S. BOLSHAKOFF, PH.D.
Oxford, England

THE BROTHERHOOD OF EL ABIODH

EL ABIODH SIDI CHEIKH is a rather important village in the Sahara South Oranais, about 3,000 feet above sea level. It has grown up around a "kouba," or mausoleum, of a Marabout (Moslem priest) called Sidi Cheikh who died about a hundred years ago. For this reason it is a famous center of Moslem pilgrimages on a local scale. During the past twenty years El Abiodh's fame has spread beyond the confines of the Sahara. The Catholic world has come to know it as the place where the Little Brothers of Jesus have a novitiate.

In the winter of 1953, I spent two weeks in El Abiodh and was thus able to gain first-hand information on this new form of religious life to which the rather theoretical writings of its Superior General, Le P. Rene Voillaume, had already given me a slight introduction. At the request of the director of the Central Bureau, I have summarized for the readers of *Social Justice Review* some of the impressions I gathered over there.

It was a chilly but sunny afternoon in December when I arrived at El Abiodh after traveling by bus

for more than five hours over the 120 kilometers of the sandy, broken terrain which separates El Abiodh from Geryville. The latter is a small city, thirty-three per cent European, where the road terminates, and with it all signs of civilization. The bus took me to the door of an old, small fort (bordj), which forty years ago became the residence of the Little Brothers. At the time of my visit, there were about forty novices at El Abiodh,¹⁾ who came from all social classes, mainly from France. About five hundred meters distance I distinguished a similar building, but smaller and of more recent construction, which served as the novitiate of the Little Sisters.²⁾

Introduction to El Abiodh

We were received by the Brother porter, a young man twenty-five years old, with European features, but dressed in scrupulously exact native Arab cos-

¹⁾ The Little Brothers have only one other novitiate, that of Saint Gildas in Côtes du Nord (Bretagne) for the *Fres Bataliers*.

²⁾ The Little Sisters have many novitiates.

tune: a white turban (*chéchia*) and a tunic (*burnous*) of undetermined color which covered a rather anomalous array of other clothes. Thus I met the first Little Brother in the person of this novice in whom I recognized the characteristic trait of his religious family—a cordial brotherhood, which inspired him to lead us at once to the refectory, a spacious room, the floor of which was carpeted with mats, while the furniture comprised several low tables. Six of us sat on the floor after we had removed our shoes. Each had a fork, a knife and a metal plate. I also received an iron cup, but the Little Brothers drank from the common pitcher which was passed around. The meal was frugal but wholesome, as were those of the ensuing days of my visit. While I ate, I scanned the walls. The one to the rear, which separated the refectory from the kitchen, was decorated with a large fresco depicting Christ on the cross surrounded by Little Brothers, Little Sisters and natives, all of whom are in the act of collecting His blood. The other walls are covered with quotations from the writings of Charles de Foucauld, who died at the hands of an assassin in the Sahara in 1916, and whom the new congregation follows, at least in its objectives.

Shortly, Brother Noël, local Superior and Master of Novices, came to greet us. He is a man still young, with a calm and pleasant face and a black beard. We were conducted by him to the chapel, or rather, the chapels, for there are two of them, of different rites. The larger is devoted to the Melchite Rite. It has a Byzantine sanctuary and serves as a meeting place for the community. Like the refectory, this chapel has no seats and is carpeted with mats. The smaller chapel for the Latin rite is divided into three parts: a) an apse with an altar where the Blessed Sacrament is reserved, which can be hidden by drawn curtains, not far from which the Bible is permanently displayed; b) a sanctuary in the transept with the main altar facing the people; c) the nave. Along the walls are benches, and the floor is covered with mats. The white limestone walls are bare save for the Gospel quotations in Arabic which relieve the bleakness. Light is admitted through several stained-glass windows.

The room that was assigned to me (I am afraid a novice had to relinquish it, for the convent is very crowded) was large, but lighted only by a narrow window to the south. The furniture in the cell consisted of a mattress spread over the mats, a table and a stool. Electric illumination is

provided by the monastery's own power plant, which also serves the neighboring village.

Thus initiated, I began to live the life of the Brothers with eager curiosity. Guests are cordially invited to follow all the community exercises except, of course, the confession of faults which doesn't include only the external transgressions. This practice is basic to the spirituality of the Little Brothers.

Daily Schedule

The day starts at 5:00 in the morning with Lauds, which are recited in French from the *Breviary of the Laymen* published by Cerf of Paris. On Sunday and holidays Lauds are said in Latin according to the Roman Office. They are followed by the *Evangelies*, a term designating a meditation on the Gospels. Every day Brother Noël celebrated at the main altar surrounded by four other priests, Little Brothers and novices, who performed all the ceremonies with him, each at a different altar, but very close to the main altar.

The Little Hours, always recited from the French Breviary, are scheduled for their proper time in the day. The morning is occupied with the different kinds of manual work: taking care of the house, the kitchen, the garden and the orchard (the Brothers own several enclosed hectares); working in the many shops, of which the carpenter shop is one of the more important, in the dispensary, the electric plant, the mill, which makes the flour for the Brothers as well as for the village, etc., etc.

The afternoon, in contrast, is reserved for spiritual exercises. In the first place there is adoration of the Blessed Sacrament which is exposed; every Little Brother is required to make a daily hour of adoration, which is for him the principal means of union with Jesus Christ's prayer and of the loving knowledge of His mysteries. Then there is spiritual reading from the writings of Father de Foucauld and the great Catholic mystics. In the library I noticed some of Thomas Merton's books. Time is also allotted for the novice to isolate himself in the desert, and this in the real sense of the word. Or, he may walk on the terrace of the convent to contemplate the landscape of the desert.

Vespers are said at 6:00 P.M., following a similar pattern to that observed at Laudes. Afterwards there is Benediction and the reposing of the Blessed Sacrament in the tabernacle.

For the liturgical functions the Little Brothers

wear the "gandourah," a long tunic of white wool, open at the neck and embroidered with a red Sacred Heart on the breast, such as we see it on the pictures of Father de Foucauld. After Vespers the community goes to the Melchite chapel for the spiritual conference of the Superior. Guests are permitted to attend. I think this is one reason why guests refer to the *nimia hospitalitas* (exceeding hospitality) of the Brothers. We took off our shoes and sat on the mats, very willingly, to listen to the master, or rather, to the Big Brother who speaks simply, familiarly, drawing from his treasure of "old and new things." Sometimes it is a meditation of the Gospels, at other times it is a discussion of some event which occurred in the life of the community. The few times I listened, he clearly explained the vocation of a Little Brother—a complete and meticulous dedication, always exposed to deviations. In this way the novices, who do not always give the required guarantees, are oriented toward the "secular institute" which allows the priests or the laymen to exercise their ministry in the world, while at the same time participating in the spirit of the Brotherhood. I submit the gist of one of these instructions. The quotations are from the Rule of Life of the Little Brothers.

The Apostolate

The Little Brother wants to be like his Big Brother, Jesus, Universal Savior, but first of all Savior of the humble and the poor. This kind of life has been called by Charles de Foucauld "the life of Nazareth," because it is poor and industrious like that of the Holy Family. "We are in the house of Nazareth between the Blessed Virgin and St. Joseph, gathered together like little brothers around our Big Brother, Jesus, present in the Sacred Host." The Brothers actually adopt such social surroundings—always poor; but they do so in a strictly religious spirit. The "life of Nazareth" is also, if not mainly, an apostolic life; this is its most difficult point to grasp. The "Apostolate of Nazareth" is poor and humble. It means to extend to social groups its simple presence, its brotherly friendship, the gift of one's self, the private conversations, the testimony brought by its whole life, "in a word, all that love can suggest to a poor person who wants to remain such to make Jesus known and loved by all the brothers who surround him."³)

³) R. Voillaume, *Au coeur des masses*, Paris, 1948. P. 153.

When the Little Brother becomes a priest, the problem of the compatibility of a similar form of apostolate with the requirements of his priestly ministry presents itself. The solution put to him is the following: He can accept any form of the apostolate which does not constrain him to give up his poverty; for he must never sacrifice the spirit of poverty, of brotherly and friendly simplicity. Thus the work of a chaplain in Catholic action, of a pastor of a parish, of a preacher, is forbidden to him. Finally, the Apostolate of Nazareth is for the Little Brother another way of knowing his Big Brother.

Reading the Rule of Life, I was very impressed by this sentence inspired by Father de Foucauld: "That the Little Brother think every day that one of the gifts bestowed on him by Jesus is the possibility and hope to end his life in martyrdom." They must consider specially its redeeming aspect, "to achieve what is missing in the passion of Christ," an imitation of His death, to let their blood flow, to breathe forth their souls to Jesus, "for, with and by Jesus." Indeed, one has the impression that, just as on the frescoes in the refectory, the blood of Redemption flows abundantly at El Abiodh.

Let us go back to the daily schedule of the Little Brother. Once the instruction was finished, we went to the refectory for the evening meal during which, as at the noon refectory, there was reading. I listened attentively to the lively, timely letters of the Superior General who was then on an inspecting tour in South America.

Then came Compline and bedtime, around 9 o'clock. After having prayed, worked and run (he usually does not walk, but runs), the Little Brother novice may finally enjoy some hours of rest on his mattress which is laid on the mats.

Christmas at El Abiodh

I also had opportunity to celebrate some feasts at El Abiodh, especially the great Feast of the Little Brothers—the Nativity of Our Lord. This feast is their favorite because it marks the beginning, albeit in Bethlehem, of the "Life of Nazareth." Also, the Nativity focuses attention on Mary to whom the Little Brothers have a very special devotion. Finally, such a feast is readily comprehensible to the Moslems.

On the evening of December 24, the vigil of Christmas, the Little Brothers, fastened to the minaret of their Latin chapel a large green and red star that gyrated in slow movement. It proved

quite fascinating to the natives, especially the children. After Compline, Brothers and guests gathered in the Melchite chapel. The services were most solemn, reminiscent of those in Europe. The climax of the evening was reached in the reading of the best example of the "Spirituality of Nazareth,"—a letter of one of the first Little Brothers, who died prematurely, to another. The letter was presented as a dialogue between Mary and Joseph. It treated of the preparations for Christ's Nativity. As for *couleur locale*, the people were pleased to hear, besides the religious songs, passages from the Koran of the Nativity, written in the style of our apocryphal Gospels, where the marvelous and the naive dominate. The Koran account ends with violent denunciations of men who would make a God out of man. I had my doubts about the Moslem interpretation of Christmas.

The liturgical functions which followed in the Latin chapel were celebrated, half in French and half in Latin. During the Midnight Mass a Little Brother novice offered himself to God "in the name of Jesus and His Gospel, for the most abandoned souls." The other Little Brothers and Sisters renewed their offer.

On Christmas and the day following, I participated in the delicately appealing, highly successful overtures of the Apostolate toward the inhabitants of El Abiodh. First the elders and then the young people were treated to dinner. The menu included the famous *kouskous*, a native dish of especially prepared wheat, seasoned with a sauce and served with boiled lamb meat. After that, the guests sat along the walls and mint tea was served. Then the entertaining and talks got under way. While the spirit of cordiality was enjoyed by all, the Brothers told me that such a reception would have been impossible twenty years ago. The change represents the result of a slow penetration of the spirit of the Brothers among the natives, made by the means already referred to, to which we must add what might be called a "moral dispensary." In the yard of the convent, and specially near the room occupied by Brother Noël, there is a constant going back and forth of daily "patrons" coming for light and comfort.

I left El Abiodh in the beginning of January in a truck, of which there are many there. The oil companies are working in the Sahara which, they believe, has oil instead of water beneath the surface. After five hours of travel in the truck, I arrived at Geryville where the regular road begins.

Evaluation

In going back in thought to El Abiodh while writing this article, I am impelled to re-affirm my gratitude to the Brothers who were so kind and friendly to me; I am even more grateful to the Holy Spirit Who has inspired this new form of religious life. This life seems to be a compromise between the classic form of religious life and that of the secular institutes, whose statutes have recently been outlined by the Apostolic Constitution, *Provida Mater* of 1947 and by the *Motu proprio, Primo Feliciter*, of 1948.⁴⁾ The Little Brotherhood resembles the former in that it has public religious vows and community life; on the other hand, it resembles the lay institutes in that it remains in the world to conquer and sanctify it with its own presence. Christian perfection is sought in the world through the salvation of men by contact with them.

I have been able to visit other religious communities in North Africa; they are all impressive. Living a perfect Christian life in a *milieu* that rejects the Incarnation, they also find that at present they can do no more than exercise the "apostolate of fraternal friendship" toward the natives. At El Abiodh there is, besides, the desire and effort to share the living conditions of the environment. If the Little Brothers have a mode of life somewhat higher than that of the inhabitants of the village, it is, first of all, because not all the novices are destined for the Moslem world. Then, too, the Brothers strive to raise the natives' standard of living thereby, especially from the viewpoint of hygiene. But the poverty of the Little Brothers is deliberately attuned to the proletarian state; they want to show that it is possible to live a religiously integral life of a Christian as a member of the laboring class and thereby reclaim this class for Christianity.

Another lesson that the Little Brothers could teach the Christian sociologist, and Christians generally, is that what should distinguish our attitude from that of the non-Catholic sociologist are not only doctrine and practice, but also and above all, the redeeming intention that must animate it.

REV. CLEMENT LIALINE, O.S.B.
Chevetogne, Belgium

⁴⁾ Cf. *Acta Apostolicae Sedis*, 39 (1947), p. 114 ff., and 40 (1948), p. 283 ff., and *Osservatore Romano*, March 14, 1947.

Warder's Review

Federal Aid to Education. Is It Necessary?

QUITE ASIDE FROM the obvious personal enmity which Mrs. Agnes Meyer and other stalwarts of the powerful National Education Association and assorted State-school monopolists feel towards the private and religious school systems of the country, their claim that there is "a proven need and lack of fiscal capacity at the State educational level" and that, therefore, the Federal Government must of necessity come to the rescue, might well be just as generalized and just as emotion-packed as their accustomed tireless tirades against the private and religious schools.

Thus, for example, in a report issued by the U. S. Office of Education in December, 1953, it was estimated that, on the basis of data received from forty-three States, \$7,408,267,989 was needed to furnish necessary classrooms and related facilities. The report concluded that approximately twenty-eight billions would be needed for the next five years, and intimated that Federal help would be needed.

Commenting on this report, a recent issue of *Human Events* says that, when Republican Congressman Ralph Gwinn of New York and his House Subcommittee on Federal Activities in Education began looking into the matter, they found this:

In 1948 the New York State Commissioner of Education directed that a survey be made of public school buildings and deferred school needs. This survey found that for the following eight years (ending 1956) \$1,338,455,788 would be needed to take care of construction and deferred repairs in schools of New York. The survey at first shocked the Educational Commissioner of the State and also the citizens. But fortunately the Commissioner decided to test the conclusions of the survey and to explore resources available locally for meeting school needs in the State. On re-examination of the original survey, it was discovered that *nearly two-thirds* of the reasons reported for new school projects were *entirely unrelated to enrollment requirements!*

Then another State committee at the request of the Governor and the Educational Commissioner

was directed to find out just what was the score on school districts unable to finance their local needs. This committee found that out of a total of four thousand school districts only eighteen were "hardship cases" and in 1950 the Legislature, on the recommendation of the committee, made provision for taking care of such cases. From the beginning of this program in 1950 through 1954, only twenty school districts in the State qualified for emergency advances and these received only \$1,023,469 and are already paying it back. The final step was taken by the State Legislature which re-examined the taxes on real property in the State and found that the taxable valuation had not been adjusted for years. Today local school districts have found new sources of income ample to take care of their future needs through the State re-valuation of real property. The result is that New York was one of three States to refuse any aid whatsoever from the Federal Government for its schools.

Those testifying before the Gwinn Committee expressed the opinion that much of the information utilized by the U. S. Office of Education in estimating the needs of State schools for the next five years (28 billions) was *unrelated* to the basic problem of housing increased enrollment—that the Federal agency was accepting the same kind of survey that the Educational Commissioner of New York *had insisted on re-examining, with the result that its unsoundness was quickly exposed.*

One of the witnesses pointed out, by a reference to another State (New Mexico), just how careless (or designing) State education departments can be in estimating school needs. According to a leading paper in the State, the department asserted that as of March, 1951, school construction needs "amounted to over fifty-eight million dollars with applicable resources of only \$7.2 million to meet the need." The paper pointed out that "during the three and three-quarter years since the report of the State Education Department was made the State of New Mexico had actually expended \$27,670,000 for school construction . . ."

Another illustration of apparently inaccurate estimates of school needs was offered this past

week when the University of Minnesota was charged with having underestimated its income and overestimated its needs in its biennial requests for funds to the Minnesota State Legislature. The charge was made last Sunday by the Legislative Research Committee (LRC) which said that the U. of M., by so doing, has piled up year-end balances ranging from over two-million dollars in 1948-49 to over four-and-one-half million dollars in 1952-53. The committee charged that the accumulated increase in the University's actual income over that estimated by the University over the past seven-year period was nearly twelve million dollars (!), even though the State Legislative appropriations have been less than the U. of M. requests each year since 1949! The committee also noted that the University's actual income had thus increased (by twelve million dollars) despite the fact that today the University has considerably less students and far more teachers and civil service employees on its staff than formerly. It said the ratio of teachers and students was one teacher for every eighteen students in 1946-47, and one teacher for every eleven students in 1953! (This, despite all talk about "teacher shortages" and "over-worked" teachers!)

Moral of this story: Commissioners of Education, whether State or Federal, may have the same weakness as any other politician when it comes to promoting public spending. And this being the case, President Eisenhower would be well-advised against hasty "affirmative action" on classroom shortages! To date, of course, he has ventured cautiously. For although in his State of the Union message he spoke of "affirmative action" by the Federal Government insofar as "classroom shortages" are concerned, there has been no subsequent allocation of Federal funds for this purpose in the Eisenhower budget. This, according to newspaper columnist Marquis Childs, "shocked educational leaders" who "felt let down." It is to be expected, therefore, that the NEA-AASA—not to mention the vitriolic Mrs. Meyer and kindred propagandists of the educationist monopoly—will begin applying the thumbscrews with a greater vengeance, not only on the White House but on the Department of Health, Education and Welfare in Washington. The end of the ensuing struggle will be a decisive one in determining the future of America!

WALTER L. MATT¹⁾

A Guaranteed Annual Wage

THE UNITED AUTO WORKERS UNION has signified that its primary objective in the new contract which it will shortly begin to negotiate with the automotive industry is a guaranteed annual wage for the workers. Controversy over this new demand of the Union has already been rife. It was the chief topic of discussion, for instance, at a panel meeting of the Industrial Relations Research Association in Detroit late last December.

The pros and cons of a guaranteed annual wage were put before this meeting by Prof. Seymour E. Harris of Harvard University. He sought to allay the fears of the auto industry by reminding its representatives on the panel that the forebodings expressed by industry against collective bargaining, social security and fringe benefits are proven to have been unwarranted. Even with these measures in force, the percentage of income taken by management and by capital has remained constant through the years. However, he placed certain conditions which he found were necessary for the success of a guaranteed annual wage plan and for the maintenance of a successful economy.

Among other conditions, Prof. Harris stipulated that the new wage plan be introduced in a high employment economy; that there be "built-in safety devices" for the protection of an industry under certain contingencies; that declining industries be not touched and that the plan be integrated with unemployment compensation.

The quest of labor for a guaranteed annual wage must be understood in the light of the workingman's need for security. His sole source of income is his labor. With the advent of automation he feels that the insecurity of his position in our economy is aggravated. He quite understandably seeks to eliminate this insecurity as far as possible through a guaranteed annual wage.

"When does the race stop," asks the *Midland Co-operator*, issue of January 24. "Can we ever build cars big enough, fast enough, to satisfy American appetites? Somewhere we (must) reach the line where chrome trim, squat cars with poor visibility, 'curview' windshields that confuse vision, and double exhaust pipes that add to cost, will no longer lure dollars from buyers. We wish the day were here now."

¹⁾ *The Wanderer*, Jan. 27.

Contemporary Opinion

THE GERMAN issue lies at the heart of Europe. We have always held that Germany should be united. But Germany can only be unified through the unity of the West, because it is only when Western unity is assured that discussions can usefully be held with Soviet Russia. We have learned that the hard way. Therefore, our policy cannot change, as I said in the House of Commons last October. If we can bring about stability and a common purpose in the West, we shall have established the essential basis on which we can seek an understanding with the East.

This is still our aim, which we will steadfastly pursue.

SIR ANTHONY EDEN

German Fed. Gov. *Bulletin*, Jan. 27

I am not digressing when I suggest that we ought not to be angry when we hear, as we did recently, an unflattering description, from the Catholic side, of the peculiarly Irish quality of Catholicism in the English-speaking world. Communities abroad that show Irish missionary influence have been described as priest-dominated, liturgy-resisting, very largely unintellectual, not characterized by any very definite or distinctive ideas on church-building or sacred art.

Let us not be angry: what is being described here is not Irish Catholicism *sine addito* but Irish post-emancipation Catholicism: the qualities enumerated are really only the privations of those virtues which would be found in a Church that had enjoyed long freedom. Let us realize and acknowledge that the Church in the English-speaking world was built by the penal-age Catholicism of Ireland. If we have so benefited the world by our deficiencies...

But anyway, the Irish Church blinked and stumbled along into the full light of freedom, unaware that it was walking ungainly as if it had gyves on; that it was, for instance, unimaginatively imitative in its building; that it had no art at all; nor any great interest in Catholic intellectual life. Even today, many of us speak complacently about the dark night of persecution; we repute to ourselves as virtues the disabilities of our long repression; and, never glancing backward, we are content to behave, and to be lectured to, as if we were a new Christianity...

DONNCHADH O'FLOINN

Worship, Feb., 1955

The British Broadcasting Corporation estimates that in the evening as many people view television as listen to all three radio programmes, in spite of there being three times as many sound sets. In narrating this the lecturer (Sir George Barnes at Leeds University) added a significant comment. "It is easier to look than to listen." This means that as a beguiler of leisure, as a stimulator of tired or jaded minds, as an escape from activity, television is a much more potent "dope" than is its sound rival. It also means that as an inculcator, destroyer or transformer of ideas it is equally potent. Once the nation becomes habituated to the nightly indulgence in the drug-like gratification of easily looking at the transmitted shows of the screen, and listening to the accompanying sound, having in its hysteria decided to make public heroes of those whose images it watches, the moulding of opinion, were the service left in one set of hands and minds, would be so simple that the whole character of the populace could be changed in a surprisingly short time. Control of a monopoly service penetrating into virtually every homestead, whether that control were in the hands of well-meaning prigs and pedants or in those of ambitious and unscrupulous men such as now govern Russia, would place the nation at the mercy of the controllers.

The Statist, November 20, '54

China still needs to trade with the West to make up what the Soviet bloc cannot supply. The amount of this trade is far less spectacular than the technicolor visions conjured up by Communist propaganda. Those who want to drive a wedge between Red China and Soviet Russia by trade would find that in the end they have strengthened rather than weakened Sino-Soviet relations. For the Communist bloc is now planning for a period of many years during which China will be both industrialized and equipped with an arms industry and modernized armed forces, goods and food. The bloc needs outside help to make the plan a reality. To ease trade controls is to play right into its hands.

C. M. CHANG

Foreign Affairs, Oct. 1954

Employers and employes, management spokesmen and union representatives evidence an inspiring social-mindedness when they voice their strictly personal views. Yet, as soon as they gather to explore common problems, a more combative mood prevails. Then they become military strategists, seeking to uncover and exploit any weakness in the enemy's position.

REV. DENNIS J. COMEY, S.J.
The Catholic Standard and Times,
 December 31, '54

Sure, Asiatics work for peanuts. Wouldn't you, if the alternative were starvation? That doesn't mean they like working for peanuts. You may as well condemn them for not eating well, when there is not enough to eat. The plight of the Asiatics is far from being entirely their own fault. We cannot ignore their misery and be at peace with our own conscience.

To sum up then: they need land. We have it. They need economic direction to provide new industries and to release them from the clutch of money lenders. We can give them that, through our knowledge of co-operatives. They are anxious to learn, as evidenced by the students sent here each year from Asia to study the co-operative movement and teach its principles upon their return home. They need Christianity, to teach them respect for human life, for womanhood, for a cleanly way of life; we have that and can give it to them. Indeed, a sound economic foundation leaves the road open to the teaching of Christianity. The principles of co-operation are so closely allied to Christianity that one follows the other with complete naturalness.

The answer to over-crowding and destitution does not lie in any one solution. Pulling as many people as possible over here is not the whole answer. Teaching Christianity is not the whole answer, unless we ourselves are willing to practice it generously. As someone has said, "Let's stop trying to get the most out of life and start trying to get the most out of ourselves." Economic co-operation is not the whole answer, but it is an important part of it. We must share our religious and economic philosophy of life, and to a degree, our country, with those who have so little.

MARY MACNEIL
The Maritime Cooperator, Jan. 15

Fragments

IN A BRIEF LETTER of two sentences, John D. Rockefeller, Jr., gave \$20,000,000 in securities to the Sealantic Fund, Inc., "to strengthen and develop Protestant theological education in this country."

"Alcoholism is a complex individual and social disorder which cuts across many specialized areas," writes Raymond G. McCarthy in *State Government*, December, 1954. He adds that "it impinges upon the fields of medicine, physiology, psychology, social welfare, religion, penology, education, politics and economics. Specialists in different fields tend to see the problem from one particular point of view. Attempts at solution have been retarded as a result of these academic biases."

"One of the gravest problems we face in most countries throughout the world is that of disorganized communities," Msgr. John O'Grady, U. S. delegate, told the International Congress of Catholic Charities recently. Disruption frequently results when people move from rural to urban areas and they not only lose contact with their former life but fail to "take hold properly in their new environment." How to cultivate a Christian pattern in this situation is the problem, said Msgr. O'Grady.

If Communist persecution continues at the present pace, the Catholic clergy behind the Iron Curtain will be exterminated within ten to twenty years. This statement was made to the U. S. Army newspaper *Stars and Stripes* by Msgr. Alfred Kindermann, director of the Albertus Seminary at Koenigstein, Germany. He said that there were about 40,000 priests behind the Iron Curtain before the persecution began; now there are an estimated 20,000.

In recognizing that events in Latin American countries generally do not receive proper coverage in the secular press of the U. S., Mr. Turner Catledge of the *New York Times* said: "Our Latin American friends have often complained that the only news from their countries concerns earthquakes, revolutions, accidents and stumbles and blunders of life. I am frank to say that this complaint has more merit than I like to admit."

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Co-Existence in Fear

IT IS A COMMON IMPRESSION, derived from the simple observation of facts, that the principal foundation on which the present state of relative calm rests, is fear. Each of the groups, into which the human family is divided, tolerates the existence of the other, because it does not wish itself to perish. By thus avoiding a fatal risk, the two groups do not live together, they co-exist.

It is not a state of war, but neither is it peace: It is cold calm. Each of the two groups smarts under the fear of the other's military and economic power. In both of them there is a grave apprehension of the catastrophic effect of the latest weapons.

Each follows with anxious attention the technical development of the other's armaments and the productive capacity of its economy, while it entrusts to its own propaganda the task of turning the other's fear to its advantage by strengthening and extending its meaning. It seems that in the field of concrete politics reliance is no longer placed on other rational or moral principles, for these, after so many delusions, have been swept away by an extreme collapse into skepticism.

The most obvious absurdity of the situation resultant from such a wretched state of affairs is this: current political practice, while dreading war as the greatest of catastrophes, at the same time puts all its trust in war, as if it were the only expedient for subsistence and the only means of regulating international relations. That is, in a certain sense, placing trust in that which is loathed above all other things.

On the other hand, the above-mentioned political practice has led many, even of those responsible for government, to revise the entire problem of peace and war, and has induced them to ask themselves sincerely if deliverance from war and the ensuring of peace ought not to be sought on higher and more humane levels than on that dominated exclusively by terror.

Thus it is that there has been an increase in the numbers of those who rebel against the idea of having to be satisfied with mere co-existence, of renouncing relationships of a more vital nature with the other group, and against being forced to live all the days of their lives in an atmosphere of enervating fear. . . . (Pope Pius XII, Christmas Message, 1954.)

The 76th German Katholikentag

IV. The Workshops

ON WEDNESDAY MORNING, September 1, the sessions of the fourteen *Arbeitsgemeinschaften* (work-groups, study-circles, seminars) began. On this as on the two following mornings the meetings were preceded by a Solemn Pontifical Mass at the Cathedral, celebrated successively by the auxiliary bishops of Fulda, Paderborn and Magdeburg.

The sessions were held in halls scattered throughout the city, in school buildings, private institutions, or wherever space could be made available. The meetings were held in the mornings and afternoons, ending at Friday noon in time for

the members to participate in the Katholikentag proper which opened that afternoon.

There were to be fifteen *Arbeitsgemeinschaften*, but only fourteen met, the ninth, that of science, was held in abeyance so as not to prejudge the work of the Catholic science association, the Goerres Society, which was about to convene at Aachen.

Membership in these specialized groups is normally very restricted. They comprise experts, men and/or women, lay and religious, in positions of responsibility or renowned in the various topical fields. They are selected either directly by the officials of the Central Committee of the Katholikentag or indirectly upon presentation by

national organizations, diocesan chanceries, district groups, etc. Such a gathering is also called *Vertretertagung*, a convention of delegates, since it is a get-together of the representatives of most, if not all, Catholic interests. It is not a general convention, that is, a meeting of all participants gathered in common sessions; these groups meet independently, admitting only persons directly accredited for a specified group. They are answerable only to the Central Committee of the Katholikentag and the Catholic Hierarchy. Their sessions, therefore, have the character of closed meetings; their deliberations are of a highly specialized order, and their final declarations and suggestions, upon approbation of the Hierarchy, are considered authoritative.

The subject of these discussions generally is the theme of the Katholikentag, or some special question that calls for an authoritative statement. As specified by the Katholikentag of Mainz in 1946, the *Arbeitsgemeinschaften* are to investigate the actual conditions prevailing in the various fields under consideration, to point up and clarify the tasks incumbent upon the Catholics of Germany, and to devise concrete programs and avenues of approach toward fulfilling these tasks.

The members of the Central Verein have become accustomed to the idea of a central theme for their national conventions. The practice has been in vogue for quite some time, whether in imitation of the German Katholikentag or not, I am not able to say. Nor can I say how long the Katholikentag has been rallying the German Catholics with a central theme, a motto, as it were. But the practice has had quite a psychological impact, those of the Katholikentag of Berlin in 1952, and of Fulda in 1954 eliciting a tremendous response.

The choice of a very appropriate motto and this year's policy of making the Katholikentag (the Protestant Kirchentag has the same policy) the occasion of a reunion (*Begegnung*) with fellow Catholics from the Russian zone, resulted in a far greater number of East Germans availing themselves of Western hospitality than had been anticipated. East Germans came in throngs already at the beginning of the week, and by Wednesday there were over twenty thousand present. Those who were invited for the *Arbeitsgemeinschaften* (some official invitations had not been delivered by East Zone authorities) were, of course, ex-

pected; but so many others had sent in applications for admission, that the committee in charge of the *Arbeitsgemeinschaften* (Fr. Johannes Hirschmann, S.J., professor at Frankfurt University, was chairman) had arranged for an additional number of *Gemeinschaften* to accommodate the large number of unexpected participants. So numerous were the participants that it ultimately became necessary to restrict the workshops to those most skilled or most representative of their groups. Thus the press workshops were restricted to those with a privileged status (the writer among them). It was probably due to this pressure that certain elements gained entrance, especially to the political group, who injected sands of friction into the otherwise smooth machinery of these sessions. Communist or Communist-tainted politicians, civil service men and press agents were present, very obviously on faked or forged credentials. They were abetted by either stooges or dupes from the West. As to the latter, such persons as the two former German Chancellors Hirth and Von Papen, who had been only privately invited, either stayed away or left the sessions prematurely. Others who persisted in staying on were little restricted during the meetings in propounding the prevailing "line." The only check on them was counter-argument. Feeling themselves secure from the all-seeing eye at home, many sincere Easterners opened up and related actual conditions and experiences behind the Curtain. How many escaped the consequences after returning home is, of course, conjectural. It later developed that a civil-service man who had trustingly, or perhaps in the genuine spirit of witnessing for the Faith that was in him, enlightened the political group on some of the conditions within his competence, was on his return confronted with a recording of his remarks. He was given the choice of either returning to the West as a secret Communist agent or facing the consequences. While he finally succeeded in evading his dilemma, there is no telling how much of the testimony had been recorded to the detriment of the testifiers, and how successful were the subversives in thwarting the efforts of the various *Gemeinschaften*.

Assuredly, most, if not all, of these jarring crudities would have been avoided if the committee in charge had applied stricter rules for admission. But this could not have been done without disappointing the hundreds, nay the thousands, who were so hungry for the truth, the justice and

the charity at full play in a free society, and who were so anxious to exchange and compare views and experiences in the companionship of kindred souls and to unburden themselves, if only for a few days, of the weight of fear that has oppressed them at home these many years.

As it was, the presence of these Eastern visitors had a very sobering effect, especially in the *Arbeitsgemeinschaften*. For they came, in contrast to those from free Germany, from a climate where "witnessing for Christ" or the exercise of uncompromising Christian virtue in public or even in private implies daily heroism in the face of ever-present threats of reprisals. And the fervor, earnestness and singleness of mind with which many of these people discussed the issues, related their experiences, presented their problems and sought guidance, more than made up for any lack of professional training which might have slowed the progress of some discussions and prevented topics from being considered in all their ramifications. There can be no doubt that many Western participants came out chastened and with a stronger resolution to bear witness because of this contact with their Eastern brothers.

Wise provisions were made to accommodate the early guests from the East by a special series of public addresses during the days of the *Arbeitsgemeinschaften* sessions. Otherwise so many would have been idle during these days. These addresses were given in the largest hall available—the city auditorium in the beautiful *Orangerie*. The hall was filled throughout these days. It was all that Fulda apparently had to offer in available space (besides the meeting places of the *Arbeitsgemeinschaften* and the various exhibition halls). But it was not enough; these good people were everywhere, in the parks, in public places, sitting in doorways and on stairways, milling about in the streets, sightseeing, window-shopping, visiting and filling the various churches from morning to night.

Criticism, of course, is good for the soul; but some of the criticism heard seemed to be professional. That which was constructive seems to have been absorbed by the Central Committee which met in the middle of December for the final assessment of the results of Fulda and for laying the plans of the next congress which is to be held at Cologne in 1956. As the reports have it, the experiences of Fulda have been taken into account, and the next Katholikentag will provide for more

strictly supervised attendance at the *Arbeitsgemeinschaften*, for ample public lecturing and exchange of opinions, and huge public demonstrations on the scale of Fulda.

The net results of the *Arbeitsgemeinschaften* are, of course, incalculable. Reports of varying content and interpretation have appeared on all levels of the Catholic press. The difference between what the Katholikentag can and is accomplishing, and what an analogous society, let us say the Catholic Central Verein in our country, can and does accomplish, can only be vaguely surmised. Basically, the Resolutions Committee of the Central Verein undertakes the tasks of the *Arbeitsgemeinschaften* of the German Katholikentag, although the former is a dwarf in comparison with the latter. The C.V. Resolutions Committee has no official status, while that of the *Arbeitsgemeinschaften* is official. The Central Verein's statements are optional, the *Arbeitsgemeinschaften* decisions are accepted officially by the German Church and promptly acted upon. Though the declarations of the C.V. are respected by discriminating people and therefore gradually work their effect on society, those of the *Arbeitsgemeinschaften* are broadcast directly and are accepted as official directives. And while neither the Central Verein nor the Katholikentag has political objectives, the latter, through one or several of its *Arbeitsgemeinschaften*, by force of circumstances enters the political arena, not *per se*, but because of the party system which is largely based on cultural creeds.

The method employed in the *Arbeitsgemeinschaften* discussions is deductive. The chairman, or one of his two assistants, or some other authority starts with philosophical or theological analysis of the theme as it applies to the subject at hand. Discussion follows. When the discussion has run its course, another speaker develops a particular aspect of the subject, again with discussion; and so on until the subject in all or in its more important ramifications will have been discussed. Each night a report of the day's discussions was made, a gist of which was given to the press. At the last session the final draft of the results was made by way of a declaration to the Central Committee. However, since some of the groups hastily arranged on a make-shift basis so as to accommodate the rush of applicants, they could not be staffed as efficiently as originally planned, with the result that they did not function as smoothly as they

might have. The discussions were often haphazard, consisting of experiences, conjectures, undigested proposals, etc.

Nevertheless, the over-all success of the work of the *Arbeitsgemeinschaften* without exception could not be, and was not, disputed. I participated in six of the fourteen *Arbeitsgemeinschaften*. What with the widely scattered and sometime difficult-to-find meeting places, the many activities going on simultaneously, such as the public addresses, the mystery play—"The Seventh Day" of Paul Claudel, etc., these six sessions were all that I as an amateur was able to cover firsthand. I must confess that I was edified at all times (not, of course, by everything I saw or heard) and often deeply impressed. Here was Catholic Action, sincere, dedicated, on a high level. A country blessed with such organizational skill and elan, is far from going downhill.

On the last day of the *Arbeitsgemeinschaften*, the prelates who had been for the past two days in session at the annual meeting of the German hierarchy, visited the various groups. Among them were Cardinals Frings of Cologne and Wendel of Munich, as well as the much beloved Papal Nuncio, Archbishop Muench. Others, mostly German natives from foreign or mission countries, were also much a part of the gatherings.

To enter into a discussion of the fourteen *Arbeitsgemeinschaften* individually is, of course, beyond my scope here. In fact, no one single person could do this with justice. But there can be no doubt about the outcome: Witnessing for Christ in the *Arbeitsgemeinschaften* was done in a big way, and Christ, the Church and the German Catholics were not compromised.

JOSEPH WAHLEN, M.S.F.

Genuine Catholic Action

CATHOLIC ACTION, in its most obvious sense, is simply an act conformable to the principles of the Catholic Religion. In another, more complex sense, Catholic Action can signify an act not only conformable to, but in favor of the Catholic religion. And into this the idea of apostolate does enter explicitly. "Catholic Action is a true apostolate, in which Catholics of every social class participate, and come thus to group themselves, in thought and work, around centers of sound doctrine and manifold social activity, legitimately constituted, and assisted and sustained accordingly by the authority of the bishops." (Pius XI to Cardinal Bertram, November 12, 1928). The classical definition is given by the late Pontiff as "the participation of the laity in the apostolate of the Church's Hierarchy."

The aims of Catholic Action are many and various, but they all converge towards one that is general and supreme.

1. In relation to the organization, there are interior and exterior aims.

Interior aims are those which are realized within the organization itself, such as the spiritual formation of the members, the dis-

cipline and efficiency of its sections, the co-ordination of all its organized forces.

Exterior aims are those realized outside the bounds of the organization in the vast social field.

2. Internal aims are ordered toward external ones, for Catholic Action is essentially an apostolate. Thus Catholic Action must instruct its own members in the Faith (internal cultural activity); but the members, once instructed, must in their turn instruct those outside their ranks (external cultural activity).

At the head there is an aim which we shall call supreme and general. Under this come particular aims as means toward the former. At the base of all these is an aim that we can call immediate, which is the formation of consciences. "What comes first in intention, comes last in execution" is a dictum of philosophy. To Christianize the whole of society is first in intention. But to arrive at this distant goal, we must begin by realizing little by little the nearer aims, the Christianizing of consciences.

(To be continued)

MSGR. LUIGI CIVARDI¹)

¹) *Manual of Catholic Action.*

SOCIAL REVIEW

Agriculture

JAMES W. BURCH, director of the Government's agricultural extension service in Missouri, called for the ultimate removal of all controls on agriculture in an address to four hundred extension workers in Memorial Students Union, Columbia, Mo., on December 13. "I believe the greatest thing we need is a stable, free agriculture," he stated. "It is not free with gadgets."

"It is free when we can move without controls through the better farming route to efficient production. We are going to have the demand for agricultural products in the years ahead to make this feasible."

In elaboration, the veteran director, who has held his position since January 1935, told reporters he favored a long range program calling for taking off controls as demand increases from an expanding population.

Credit Unions

BEGINNING WITH JANUARY, premium rates on CUNA Mutual Loan Protection insurance were substantially lowered. Under the new schedule, premiums for the AA plan were reduced from seventy-five cents to sixty-five cents a month per \$1,000.00 of coverage. Monthly rates for the AA-WD plan were lowered from sixty cents to fifty-five cents per \$1,000.00. Treasurers of credit unions were urged to note that the new rates went into effect January 1, and should be used in computing the Loan Protection premiums on coverage reports due February 15. The old rates still applied on coverage reports due January 15.

In order to determine whether CUNA Mutual was able to put into effect these rates of reduction with safety, a study was made late last year to ascertain the ages of credit union people covered under Loan Protection and Life Savings insurance. A similar study will be made every three years. The survey of last year was completely reassuring. Hence the reduced rate of premiums as ordered by CUNA's Board of Directors.

Co-operatives

CO-OPERATIVE ORGANIZATIONS in Saskatchewan, in the fiscal year of 1953-54, had a net turnover of business and services in excess of \$433,000,000. In addition to this, inter-provincial co-operatives operating within the Province of Saskatchewan rendered service to the extent of

\$35,000,000, making a total for all co-operative enterprises of nearly half a billion dollars. This report was released by Dr. B. N. Arnason, Deputy Minister, Department of Co-operation and Co-operative Development.

The 1,108 co-operative associations with 2,339 places of business reported an increase in membership of 70,000. The membership in all co-operatives in Saskatchewan is approaching the 600,000 mark. Credit unions continued their steady growth, numbering 263 at the end of the fiscal year with more than 68,000 members. These credit unions and other credit associations provided loans amounting to \$20,500,000 and \$3,700,000 respectively.

Although we do not hear much about co-operatives in France, the co-operative movement seems to be making progress there. French co-operatives opened about two hundred new stores in 1954. The eight hundred eighty consumer co-operative societies in that country had combined retail sales last year totaling the equivalent of \$365,000,000.

These consumer co-operatives have approximately 2,750,000 members.

According to the *Nebraska Co-operator* of January, European co-operatives are anxious to trade some of their factory products—such as furniture, woollens and bicycles—for American products. This information was given by Jerry Voorhis, executive director of the *Co-operative League*, to the annual meeting of Midland Co-operatives.

Mr. Voorhis suggests that, whereas Europeans will be able to buy more of our farm products if they can sell us more of their manufactured goods, a larger development of Consumers' Co-operative stores in this country, as an outlet for European co-operative products, would be a definite help in improving markets for our farm products. Here is another reason why farmers are properly concerned with and interested in the development of co-operative stores among urban people.

Co-operatives in Western Europe have developed food stores and housing on a "far grander scale" than co-operatives in the United States, according to Mr. Voorhis. "We match their development, however, of farm-supply and farm-marketing," he stated, "and as yet they have little to compare with our great growth of credit unions, electric co-ops and health co-ops."

Hydroponic Farming

ACCORDING TO A REPORT of the North American Newspaper Alliance in the *New York Times* of November 25, a "soil-less farm experiment in Japan is proving successful. Millions of pounds of vegetables that have never touched soil are being produced on an old Japanese air strip fifteen miles west of downtown Tokyo. The strip formerly was used for Japanese Kamikaze hell-divers. Built, run and managed by the United States Army Quartermaster Corps, the "farm" consists of gravel beds irrigated with chemicals dissolved in water. Some day this may prove to be the first of a new type of hydroponic (growing vegetables without soil) farming that could solve the ancient problem of food production in the islands.

In addition to being possibly a solution to Japan's food shortages, hydroponic farming also may have international implications. Economists and diplomats alike have ventured the opinion that, if Japan's food deficit could be overcome, a major cause of her continued militarism would be removed.

The farm was started in 1946 to provide vegetables for United States occupation troops without depriving the Japanese of any needed soil, the publication *Chemical Week* reports. The gravel beds are irrigated two to four times daily, depending upon the rate of evaporation and utilization of the chemical plant nutrients, with a solution that includes potassium chloride, sodium sulphate, magnesium sulphate, calcium sulphate, calcium phosphate, potassium nitrate, calcium nitrate, ferrous ammonium citrate, boric acid, copper sulphate and zinc sulphate—all dissolved in water.

German Migration

DURING THE PAST YEAR, according to a news item in the *New York Times* of December 31, the flight of Germans to West Germany from the East Zone decreased by two-thirds. In the last months of the year two Germans from the Western democratic-governed Federal Republic went to East Germany for every three who came the opposite way. However, the West German authorities reported in their summary for the year that enough defectors to make up a division of the East German Communist Government's people's police had arrived in West Germany since 1949. This includes the 2,800 who fled the Communist regime this year. Among the Communist regime's policemen who have fled to the West, the report said, are two hundred and six police officers. The

people's policemen who have come over to the West total more than 14,000.

The total of Germans from the Communist East zone who came to West Berlin last year was 105,000 compared with 306,000 in 1953, which showed the peak in the number of East zone refugees arriving.

A somewhat unexpected development, particularly in the final months of last year, was the steady increase of the flow from West Germany to Communist East Germany. The number of those going to Communist-governed Germany has been running between 8,000 and 9,000 monthly, as compared with a monthly figure of about 12,000 coming west. Approximately half of this 8,000-9,000 total are refugees returning to the East Zone, principally because they could not be provided for to their satisfaction in the West Zone. Presumably few were troubled by the Communist authorities on their return to the East.

However, more than 4,000 regular West German residents monthly have been going to East Germany recently. The West German authorities' information indicates that few of these were Communists. Most of them went to Communist Germany seeking economic opportunity. Economic conditions are generally granted to be immeasurably better in West Germany, but East Germany badly needs certain types of workers and professional men. The general feeling is that, since the refugee period has come to an end, what is now taking place is a normal flow of population in both directions seeking better individual opportunities. The flow eastward is recognized as an indication that the situation has improved somewhat in Communist-governed Germany since the new course was adopted in large sectors of the Communist world after Stalin's death. Just what effect Malenkov's resignation and the expected new policies of the Kremlin will have on the East-West flow of people in Germany remains to be seen.

Father Kolping

THE PROCESS toward the beatification of Father Adolf Kolping, German-born founder of the world-wide organization which bears his name, was further advanced when the Sacred Congregation of Rites recently heard reports of theological experts on his writings.

Father Kolping was born near Cologne in 1813. He worked as a shoemaker before studying for the priesthood. He founded the first Kolping Verein, an organization for spiritual and material aid to Catholic apprentices, in 1846. He died in 1865. The American branch of the Society, founded in New York in 1888, has 4,000 members.

Conscientious Objectors

A WEEKLY SURVEY BULLETIN of German affairs, issued by the Press and Information Office of the German Federal Government at Bonn, announces that a draft law now pending concerns itself with conscientious objectors. It purports to establish rules for exemption from military service and for the consequences of such exemption. Article 4, paragraph 3 of the German Federal Constitution states:

"No one may be compelled against his conscience to perform war service as an armed combatant. Details shall be regulated by a federal law."

The protection of conscientious objectors is a novelty in German constitutional history. It is one of the basic rights and determines the principles which are to be enacted by the new federal law. The words of the constitution say that only those can claim protection by this basic right who feel compelled by their conscience to refuse military service; all they will be spared is service as an "armed combatant."

What, however, is the precise meaning of the term "conscience?" Is it a matter of religious or perhaps ideological beliefs? Who can investigate what a man's conscience tells him? What is to be done if, for instance, a Communist declares that his conscience forbids him to render military service in the West? What other services ought conscientious objectors perform?

These and related questions have already been discussed at some length and will undoubtedly evoke additional discussion. Much work and reasoning will still have to go into the present draft of the law before it can be enacted. But the law will have to be passed by the time the Paris Agreements are ratified and the German forces of 500,000 in strength are organized.

Thwarting Education Monopoly

A SECTION WRITTEN into the town charter of Piedmont, California, which allowed public schools but banned private and parochial schools within the town's residential areas, was held unconstitutional by the California District Court of Appeals. The decision was a victory for the Roman Catholic Welfare Corporation of San Francisco, which prosecuted the case. The court issued a writ of mandamus ordering town officials to give permits for the construction of the \$25,000 Corpus

Christi parochial school. The decision of the court was unanimous.

The court ruled in line with the Oregon school case, decided by the U. S. Supreme Court, which held that parents have the constitutional right to have their children educated in schools of their own choice, "subject to reasonable regulation as to subjects required, manner of instruction" and similar provisions.

"Having this basic right in mind," the court ruled, "no reasonable ground for permitting public schools to be conducted in Zone 'A' (residential) and prohibiting all other schools teaching the same subjects to the same age groups can be suggested."

The court said that if the town ordinance had attempted to bar all schools, public and private, from the residential areas, a serious question would have been presented. The decision added that while this was a case of "first impression" in California, the law was well settled in other States which "have been unanimous in striking down similar legislation."

The Rt. Rev. Karl Morgan Block, Protestant Episcopal Bishop of California; the American Jewish Congress, and the American Civil Liberties Union filed briefs in the case upholding the right of the Catholic corporation to build the school.

Family Allowance

A PLAN FOR GIVING a monthly allowance to heads of families with more than two legitimate children has been announced in Georgetown, British Guiana. The initial impulse for the plan came from Bishop Richard L. Guilly, S.J., of Georgetown, who is ecclesiastical advisor to the Association of Catholic Employers and Executives. Due to the Bishop's efforts and the favorable response to his overtures from Catholic employers, the Family Allowance Scheme will start in operation as soon as the necessary funds are obtained.

In brief, the plan will work as follows: An allowance of approximately \$5.00 monthly per family will be given for each child under the age of sixteen years excluding the first two children. These allowances are met from the employers' subscriptions which are calculated at the rate of \$2.00 a person per month for each male employee over twenty-one years of age. These payments will be made in addition to the regular wage payments. Employees, whether or not they are beneficiaries, will not contribute to its cost.

Service Chaplains' Anniversary

THIS YEAR MARKS the 200th anniversary of the establishment of military chaplains in the American armed forces. The National Guard Bureau recalled that the tradition present-day chaplains are carrying on was started during the French and Indian Wars, when volunteer militia units—the predecessors of the modern National Guard—fought in defense of their homes. With many of the militia outfits went the town clergyman as unofficial chaplain.

Older than the nation itself, the National Guard is rich in traditions—foremost among them the fact that all Guardsmen are volunteers. Another is that religion is an accepted part of National Guard activities, the Guard Bureau noted, and members of the Guard are given every opportunity to practice their personal religious beliefs.

The Bureau pointed out that there was no Regular Army until 1790—that it was volunteer militia units that won America's freedom in the Revolution. Civilian clergymen acted as chaplains with many of the units—most of them Protestants, but also including several Catholic priests. A Jewish rabbi at Newport, R. I., also ministered to the needs of Jewish soldiers in the Continental Army.

A system of brigade chaplains—the first organized chaplaincy in the U. S. Army—evolved, and each chaplain received a captain's pay—\$20.00 a month. But it wasn't until 1838 that Congress passed a law providing for Regular Army chaplains.

During the Civil War, hospital and regimental chaplains were provided for by law, and for the first time chaplains were given official rank and required to report regularly on "moral and religious conditions, and such suggestions as may conduce to the social happiness and moral improvement of the troops."

Farm Prices

ACCORDING TO A REPORT released by the U. S. Department of Agriculture, prices of farm products increased two per cent between mid-December and mid-January. The new level put the prices of these commodities about six per cent below the level of a year ago and about twenty-two per cent below the record high reached in February, 1951. Since attaining that peak, farm prices have been on a downward trend except for intermittent small increases. The U.S.D.A. said that

during the last month prices increased on cattle, chickens and some truck crops. Changes in other commodities were slight.

The level of prices paid by farmers for goods and services used in family living and in farm production increased nearly one and one-half per cent during the month ended January 15, almost offsetting the increase in the farm price level. Prices paid by farmers were virtually unchanged from a year ago and a little less than two and one-half per cent below the record in May, 1952.

Farm prices as a whole averaged 86 per cent of parity, unchanged from a month ago, seven per cent below the percentage of a year ago and about 37 per cent below the record high reached in October, 1946. Parity is a standard for measuring farm prices declared by law to be fair to farmers in relation to prices they pay.

Communist College

THE *New York Times* of January 11 reports that an institute for advanced Communist study was inaugurated on a hillside south of Rome. The school, which is to supply the Italian Communist party, the largest in the West, with well-indoctrinated bureaucrats, has as neighbors the North American College and the Papal summer residence at Castel Gondolfo. Its curriculum is strictly orthodox—"from Marx to Mao Tse-tung," as its director put it.

So proud is the Italian Communist party of the institute that it invited the press to look it over. A visit to the new Institute of Communist Studies, as it is officially called, revealed curious contrasts. The elegant lobby was adorned with reproductions of paintings glorifying the Bolshevik revolution. But American slick magazines were displayed in a cozy recreation hall.

The library had only one major reference work, the uncompleted Soviet Encyclopedia. However, the institute's director, Dr. Mario Spinella, conceded that neither he nor any of his students could read it. "One of our faculty members is a graduate from the Moscow party school and is able to use the encyclopedia," he said, voicing a hope that Russian language classes would soon be added to the curriculum.

The Communist college can house one hundred and four students, but the "1955 academic year" started with an enrollment of only eighty. The average age of the students is twenty-eight. The students were hand picked by the Central Committee of the Italian Communist party, which defrays all expenses.

HISTORICAL STUDIES AND NOTES

HISTORY OF THE PAROCHIAL SCHOOL AT CARBON CENTRE, PA. 1845-1937

(Concluded)

Miss Eva O'Neal succeeded Mrs. Heinzer as teacher of St. Wendelin's school for the term of two years: 1898-1900. Upon beginning her work, she found an enrollment of forty-two children—an unprecedented number. In 1899 the attendance increased to forty-six while there were fifteen in the public schools. In 1900 the enrollment of St. Wendelin's dropped to twenty-seven; at the same time there were twenty-five in the public schools.

Expenses listed for the school during 1899 amounted to \$37.00; a new door—\$3.45; stationery—\$2.40; for prizes—\$1.50; a Biblical catechism—\$1.25. The school collection in 1899 amounted to \$37.01, and in 1900, to \$26.24. No fees for tuition are listed; it may be that the penny collection had been substituted. The salary paid to the teacher was miserly: \$72 for 1899 and \$50 for 1900.

Miss Alice Gillespie, later Mrs. Louis Geibel, filled the position of teacher at St. Wendelin's school for a period of four years: 1900-1904.

The teacher's salary was \$50.00 for 1901, 1902 and 1903. In 1904 school expenses were lumped—\$133.10, and the salary of the teacher may have amounted to more than the customary \$50.00. The school collections amounted to \$44.40 in 1901, \$33.25 in 1902, \$53.88 in 1903 and \$88.75 in 1904. Only a few expense items are noted during these four years: school-books—\$2.00; catechisms—\$2.54; roofing of the school building—\$41.00. All these expenses were incurred in 1901. No items are available for 1902-1904.

Miss Mary Graham, later Mrs. John Neff, had charge of St. Wendelin's school for two years: 1904-1906.

The attendance of the school was forty-nine in the parochial and thirty-six in the public school in 1905, and about the same number in 1906. (No figures are given in the records.)

No figure is recorded for the salary of the teacher in 1905, but in 1906 it amounted to \$26.70. Repairs of church and school amounted to \$19.65, but no other items were booked.

Miss Ida McGuire taught at St. Wendelin's school for one year, 1906-1907, to be succeeded by **Miss Mary Graham** who served a second term of seven years: 1907-1914, and **Lulu Keasey** later Sister Boniface, who was in charge for two years: 1914-1916.

The records for those years could not be consulted and hence no particulars about the administration of these teachers could be obtained. All I could find was that on April 2, 1916, the church committee decided that "no child from another congregation or school would be admitted to St. Wendelin's Parochial School, unless the parents of such children rent a half pew in St. Wendelin's Church and are willing to haul the priest when their turn comes. The reason for this decision is this: By admitting outsiders into the school, the teacher is overburdened with work and hence cannot do full justice to the children of our own parish."

Miss Stella Geibel taught at St. Wendelin's school from 1916 till 1919, and was assisted by **Miss Clara Conrad** as second teacher from 1918 till 1919. **Miss Ida McGuire** served a second term of two years: 1919 till 1921, to be succeeded by **Miss Maude Nolan** from 1921 till 1925.

In 1923 the teacher was paid \$500.00 in five installments and \$440.00 in four installments. Purchase of new benches and repairs to the school building amounted to \$400.23; expenses for books and stationery amounted to \$152.83. The number of children under instruction was fifty-nine.

In 1924 the teacher was paid \$990.00 (\$15 extra in October) in nine installments. Expenses for books and stationery amounted to \$93.55, and \$8.00 was expended for cleaning the school. No fee for tuition nor collections for the school are recorded in 1923, 1924 and 1925. Only in October, 1925, is there an entry of \$2.84 for school money—evidently money charged for tuition of children from other parishes.

In 1926 the teacher was paid \$550.00 in five installments, and \$460.00 in four installments.

Expenses for books amounted to \$66.24, and picnic prizes to \$12.25.

In 1927 the teacher was paid \$575.00 in five installments, and the Sisters were paid \$280.00 in four installments beginning with September. Expenditures for books amounted to \$164.87, stationery, \$67.14, prizes for the children, \$14.18, repairs on school building, \$36.82. In September \$5.00 is entered for school money charged to children from other parishes.

In 1928 the Sisters were paid \$720.00 in three installments of \$70.00, in six installments of \$72.00 and in one installment of \$78.00. Other expenditures were: \$91.27 for books; \$18.75 for stationery; \$55.30 for the picnic; \$84.59 for supplies and repairs. In January, 1928, \$10.00 is listed for tuition of school children of other parishes. The two Sisters who taught school since September, 1928, or perhaps since September, 1927, were Sister M. Angeline, Superior, who taught the four lower grades, and Sister M. Regina who taught the four higher grades.

In 1929 the Sisters were paid \$720.00 in ten installments of \$72.00. Fuel cost \$33.60, repairs \$37.26, with no expenses for books. The school collection amounted to \$136.40, including \$6.00 for tuition from children of other parishes.

The school closed on June 21, 1929, with an attendance of seventy-eight pupils. Lucille Fal-lacker, Harry Donaldson and Peter Green completed their eighth grade. On September 6, 1929, the school resumed classes with an enrollment of eighty-five—thirty-four boys and fifty-one girls. The teachers were Sisters M. Angeline and M. Herman, both holding state certificates. Children in public schools numbered thirty.

In 1930 the two Sisters were paid \$720.00 in ten installments. Other expenses: \$261.10 for fuel and \$109.57 for usual expenses. The school collection amounted to \$69.00. The enrollment was eighty: thirty-four boys, forty-six girls; children in public schools numbered fifty-seven. Sisters M. Angeline and M. Herman continued to teach till June of the following year.

In 1930 the two Sisters were paid the usual salary of \$792.00. The number of children attending the parochial school had declined to seventy-seven and the number of children in public schools had increased to thirty-five. Fees, for tuition of children of other parishes amounted to \$9.00. No expenses for books are recorded in the church records. In September new teachers

came to St. Wendelin's: Sister Valeria, Superior, and Sister Ethel. Sister Elma was placed in charge of domestic duties. The school started on September 1st with an enrollment of seventy-nine pupils: thirty-six boys and forty-three girls. Of the thirteen graduates in June, 1930, as many as nine continued their studies in high school.

In 1932 the two Sisters were paid the salary of \$720.00. The enrollment of children in the parochial school was seventy-nine and that in the public schools forty-two. Expenses for the school were as follows: \$31.25 for books. The sum of \$20.50 was received as tuition from children of other parishes.

In 1933 the Sisters received as salary \$580.00 in twelve installments. The expenses for school amounted to \$82.30, and \$70.00 were received as fee for tuition of children from other parishes. Children attending the parochial school numbered seventy-five and those in the public schools numbered fifty-three.

In 1934 the Sisters received \$580.00 as salary and \$100.00 for services in the church. The attendance was seventy children in parochial school and forty-eight in the public schools. The offerings of the children during the year amounted to \$52.76. These offerings were not school money, but collections for the church, introduced in January, 1934, by reason of a new envelope system.

In 1935 the Sisters received \$580.00 as salary. The attendance decreased to sixty, and that in the public schools increased to seventy-one. The children's collection amounted to \$54.58.

In 1936 the Sisters were again paid \$580.00 as salary. Fuel for church and school cost \$144.39; other expenses for school amounted to \$38.00. Tuition for children of other parishes was \$9.00. A children's card party netted \$73.50. Attendance in the parochial school was sixty-five and in the public schools sixty-seven.

In 1937 the Sisters again received \$580.00 as salary. Painting and repairs of the school amounted to \$348.48; other expenses totaled \$3.00. School money for tuition of other children—\$9.00. Attendance in the parochial school was fifty-eight; that of the public schools, sixty.

On August 22, 1937, the pastor announced that, according to the decision of the Rt. Rev. Bishop, parents living within two miles of the parochial school must send their children to that school.

List of Teachers at St. Wendelin's School at Carbon Centre

I. MEN

George Mueller, 1845-1858
George Karenbauer, 1861-1869
George Schoene, 1874-1880
Matthew Nickel, about 1877
T. Feaux, 1881
J. C. Duwell, 1882-1884

II. WOMEN

Miss Anna Pistorius, 1870-1873
Miss Magdalena Heinzer, 1884-1892
Mrs. Anna C. Heinzer, 1892-1898
Miss Eva O'Neil, 1898-1900
Miss Alice Gillespie, 1900-1904

Miss Mary Graham I., 1904-1906
Miss Ida McGuire I., 1906-1907
Miss Mary Graham II., 1907-1914
Miss Lulu Keasey, 1914-1916
Miss Stella Geibel, 1916-1919
Miss Clara Conrad, 1918-1919
Miss Ida McGuire II., 1919-1921
Miss Maude Nolan, 1921-1925

III. SISTERS

M. Angeline, 1927-1931
M. Regina, 1927-1929
M. Herman, 1929-1931
M. Valeria, 1931-
M. Ethel, 1931-

REV. JOHN LENHART, O.F.M., Cap.

Book Reviews

Received for Review

- The 1955 National Catholic Almanac.* Compiled by Franciscan Clerics of Holy Name College. Edited by Rev. Felician A. Foy, O.F.M. St. Anthony's Guild, Paterson, N. J. \$2.50; cloth \$3.00.
- Born Catholics.* Assembled by F. J. Sheed. Sheed & Ward, New York, \$3.50.
- Ahern, Patrick Henry, M.A., Ph.D., *The Life of John J. Keane.* Bruce Publishing Co., Milwaukee. \$6.50.
- Chambliss, Rollin, *Social Thought from Hammurabi to Comte.* Dryden Press, N. Y. \$5.00.
- Nordskog, John Eric, *Contemporary Social Reform Movements.* Chas. Scribner's Sons, N. Y. \$6.00.

Reviews

Gaillard, Dom Jean, *Holy Week and Easter*, a liturgical commentary. Translation by Rev. William Busch with a foreword by Most Rev. Peter W. Bartholome, D.D. The Liturgical Press, Collegeville, Minn. 163 pp. \$2.25.

ALL WHO ARE INTERESTED in the furtherance of the Liturgical Apostolate—and this should include every Catholic—will welcome Dom Gaillard's fascinating book of modest proportions on the celebration of the central Mysteries of our Redemption in the Church's surpassingly beautiful Liturgy of Holy Week and Easter Week. If read thoughtfully, this work can be the key to a new and deeper appreciation of the Church's entire Liturgy. We have two reasons for saying this: 1) "Holy Week and the Easter Octave," as Bishop Bartholome says in his foreword, "is the centre and pivot of the entire liturgical year." 2) The author's deft and con-

sistent application of the sacramental principle in his treatment of the Liturgy of Holy Week and the "Week of the White Robes" invites its application for a deeper understanding of the whole of the Liturgy.

A brief word on this second reason will certainly be no digression. Our Sacred Liturgy is basically sacramental, i.e., the worship of God through the use of established signs which are commemorative, representative and effective, and prognostic. This is true of the sacraments which are divinely instituted signs, and of the entire Liturgy as such. With a marvelous simplicity Dom Gaillard explains the unfolding of the Paschal mystery in its threefold aspect: 1) as a past redemptive act, 2) as a present reality, and 3) as a pledge of its future full realization in glory in Heaven. Further, he excels in interpreting, in the light of the teachings of the Fathers, the Old Testament figures which abound in the Liturgy of this season. His explanation of "The Mystery of Water and the Spirit" in the Liturgy of Paschal Vigil, "The Most Holy Night of the Pasch", is typical of his entire treatment. May others, especially priests, be inspired to view "the solemn and public worship" of the Church in this light. A proper appreciation of the sacramental principle is a sure cure for the myopia which prevents so many from seeing the Church's Liturgy in its proper splendor and importance.

Since Lent is essentially a time of preparation for Easter, we warmly recommend Dom Gaillard's *Holy Week and Easter* as very appropriate spiritual reading for this season. Like the Liturgy itself, this book is for all—priests, religious and the laity. We are greatly indebted to the translator, Rev. William Busch, for making this excellent work available to the English-speaking world.

V. T. S.

O'Brien, Rev. John A., editor. *The Vanishing Irish, The Enigma of the Modern World*. McGraw-Hill Book Company, Inc., New York, 1953. Pp. 258. \$4.00.

In the early 1800's Parson Malthus, in his *Essay on Population*, cited Ireland as an overpopulated country. In more recent days demographers and the schismatic successors of Malthus, the Neo-Malthusians, point with wonderment to Ireland as the slowest growing (if growing at all!) country in the western world—that is the enigma of which the sub-title speaks. That this change has been brought about without any notable change in the physiological fecundity of the Irish and without any notable use of the common Neo-Malthusian methods of birth control only makes the situation more enigmatic. Ireland has brought itself to the present state of affairs, notably a population only one-third as that of a hundred years ago, by large-scale use of the Malthusian prescriptions (which the Neo-Malthusians condemn as unnatural and sexually frustrating) of late marriage and no marriage, as well as emigration.

This book is a popular presentation of Ireland's population problem and a discussion of some of the possible causes. Most of the sixteen Irish and Irish-American contributors are more noted as writers than as students of population. As a result, the contributions are very readable and present the problem from a number of approaches. But the number and type of contributors lead to some repetition and lack of continuity. The scope and controversial nature of the Irish population problem demands a scientific study that will begin where K. H. Connell's *The Population of Ireland 1750-1845* left off.

The causes of Ireland's population decline listed could be grouped into four categories: economic, social, psychological and religious. Progress must be made in minimizing these causes in all fields, but especially in the economic field, if the present demographic situation is to be altered.

Ireland at present is a predominantly agricultural country and has few of the basic needs for large scale industry except labor. But its people, and more especially its young people, want a higher standard of living than is readily attainable in such an economy. It is the reviewer's belief that, to achieve in any degree this higher living standard, Ireland must improve its agricultural practices and both increase and improve its domestic industry. Part of the technical know-how and capital that such an expansion and improvement would require must come from without, possible from the U. S. Such programs might also restore to the Irish at least part of the feeling of security and trust in Providence that the potato famine and its aftermath had so effectively attacked. The fruits of such security and trust would be an increase in marriages, particularly at an earlier age, and a lessening of emigration.

If this book leads, in any degree, to a well-established attack on those factors, economic, psychological, and otherwise, that have brought about such an enigmatic population among the Irish in Ireland (and elsewhere, in varying degrees), then it will have fulfilled its purpose.

FRANK AVESING
St. Louis, Mo.

Howell, Rev. Clifford, S.J., *Preparing For Easter*. The Liturgical Press, Collegeville, Minn. 127 pp. 85 cents.

A special decree issued not long ago by the Sacred Congregation of Rites extends to bishops for another year the privilege of celebrating the "restored Easter Vigil" as originally granted in 1951. As Father Howell points out in the foreword of his present booklet, "the very first of the 'Directions' which precede the text of the restored rite in the official version deals with the matter of *preparation*" for the proper celebration of the Liturgy of the restored Vigil. He quotes the "Direction" referred to: "First of all, *the faithful should be prepared during Lent by suitable instructions* for the fruitful celebration of the Paschal Vigil, and more especially for the solemn renewal of their baptismal vows."

Drawing upon his pastoral experience and his rare pedagogical talents, Father Howell has arranged a series of Lenten sermons in which the sublime Mysteries of the Holy Night Liturgy are unfolded with a clarity and simplicity as to make them understandable to our lay people. The author is above all else a practical idealist. He has arranged his material in such fashion that it can be used for sermons at Holy Mass on the Sundays preceding Easter, beginning with Septuagesima. He has additional instructions for the more devout who attend the special evening services in our parishes during Lent. For those who attend the Holy Sacrifice daily during this season he recommends Pius Parsch's *Year of Grace*, vol. II, Bouyer's *The Paschal Mystery*, Gaillard's *Holy Week and Easter*, the *Proceedings* of the 1952 Liturgical Week, and other excellent works.

Father Howell has established himself as the helpful friend of the parish priest. No pastor or assistant should be without his *Preparing for Easter* which provides such valuable instruction for the people and such needed inspiration for the priests. Religious superiors, also, who give conferences to their subjects will find this booklet most helpful.

V. T. S.

Note

WITH THE APPEARANCE of a second, supplementary volume, the publication of *Austria's Fatal Years: 1908 to 1919; The Political Diary of Joseph Redlich*, has now been completed. The first volume was issued in Austria exactly one year ago by Hermann Boehlaus Verlag Nachfolger. Joseph Redlich was one of Austria's best known historians and was a member of the Austrian Parliament for many years, before and during World War I. In 1917 he was appointed by Emperor Charles to form an Austrian Government and in 1918 he had the task of helping liquidate the Hapsburg Empire. In his diary he faithfully reports many of the conversations and events which led to World War I and finally to the destruction of the Austro-Hungarian Monarchy. The second volume of the diary covers the events of the years 1915-1919. It also includes a definitive biography of Joseph Redlich and a valuable index of names.

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Protector, Most Rev. Joseph E. Ritter, Archbishop of St. Louis.

President, Albert J. Sattler, New York, N. Y.

First Vice-President, Frank Gittinger, Texas.

Second Vice-President, Rev. Albert Henkes, Texas.

Third Vice-President, Joseph Steinle, Texas.

Fourth Vice-President, Mrs. Rose Rohman, Missouri.
President of the Natl. Cath. Women's Union.

General Secretary, Albert A. Dobie, Hamden, Conn.

Recording Secretary, Joseph J. Porta, Pittsburgh, Pa.

Treasurer, John A. Suellentrop, Colwich, Kans.

Marshal, Charles A. Wollschlager, Conn.

Trustees: Edw. F. Kirchen, Cal.; Jos. H. Holzhauer, Wis.; Hy. J. Jacobsmeyer, Mo.; Jos. B. Goedecker, Mo.; Jos. A. Kraus, Tex.; Frank Becherer, Ill.; Arth. H. Hanebrink, Mo.; Jos. M. Haider, Ill.; Edw. Debrecht, Mo.

Board of Directors: John A. Bell, Wis.; C. Jos. Lonsdorf, Pa.; Peter Mohr, Kans.; August Petry, Cal.; Charles Reinhard, Conn.; Ben Schwegmann, Sr., Tex.

Hon. Presidents: John Eibeck, Pittsburgh; Wm. H. Siefen, New Haven, Conn.; J. M. Aretz, St. Paul, Minn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Albert J. Sattler, New York, N. Y., C. V. President; Rt. Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rt. Rev. Msgr. Joseph Vogelweid, Jefferson City, Mo.; Rev. A. Ostheimer, Ph.D., Philadelphia, Pa.; F. W. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; Dr. B. N. Lies, Colwich, Kansas; Jos. H. Gervais, Rochester, N. Y.; Rev. Victor T. Suren, Director, Central Bureau, St. Louis.

Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

APOSTOLIC DELEGATE TO CELEBRATE PONTIFICAL MASS AT CENTENNIAL CONVENTION

MEMBERS OF THE Catholic Central Verein will derive much joy and satisfaction from the announcement made by President Albert J. Sattler that His Excellency, the Most Reverend Archbishop Amleto G. Cicognani, Apostolic Delegate to the United States, will celebrate the Solemn Pontifical Mass on Sunday, August 14, on the occasion of official opening of the Verein's Centennial Convention in Rochester, New York. In his gracious letter of acceptance, Archbishop Cicognani wrote to Mr. Sattler:

"I wish to acknowledge your letter of January 12, 1955, and to thank you for the kind invitation to offer a Pontifical Mass at the opening of the Centennial Convention of the Catholic Central Verein of America to be held in Rochester, New York, on August 14.

"I am delighted to be able to accept this invitation."

Our esteemed Apostolic Delegate has ever shown a favorable attitude toward the CV. He attended our national conventions in LaCrosse, Wisconsin, in 1935, and in Quincy, Illinois, in 1950. On both occasions he spoke sincere words of encouragement which will ever live in the memory of the delegates who were privileged

to hear him. When, at the Quincy convention, Dr. F. P. Kenkel, director of the Central Bureau, sought the obscurity of the audience at the Civic Demonstration, Archbishop Cicognani made special inquiry for him. Mr. Kenkel's tremendous achievements in the various fields were well known to His Excellency.

At the present time, President Sattler and Mr. Joseph Gervais, chairman of the Convention Committee, are engaged in making contacts with other dignitaries preparatory to completing the convention's program. As progress is made, reports will be given accordingly. Suffice it to say that, as far as possible, all the speakers at the Centennial Convention will be personages of note.

One of the major responsibilities weighing heavily upon the Convention Committee is the souvenir program. For obvious reasons it will be a book of greater content this year as compared to other years. Certainly every society affiliated with the Central Verein will desire a listing in the centennial souvenir program. Secretaries may contact Mr. Joseph Gervais, 31 Exchange St., Rochester 4, N. Y., in reference to this matter. By subscribing early, our societies can lighten the burden of the Convention Committee in Rochester. Certainly Mr. Gervais and his associates are worthy of such consideration.

Dr. Kenkel's Anniversary

ON FEBRUARY 16, a Mass of Requiem will be offered in the beautiful chapel of St. Elizabeth's Settlement for the repose of the souls of Dr. and Mrs. F. P. Kenkel. This Mass will be celebrated in observance of the third anniversary of the death of Dr. Kenkel. Those in attendance will include the staffs of the Central Bureau and the Settlement, and the members of the Board of Directors of the latter institution. An invitation to the Mass was sent to Sister M. Gertrude, S.S.N.D., a daughter of Dr. and Mrs. Kenkel, who is Superior of Villa Gesu, a home for elderly Sisters located near St. Louis. Another daughter, Miss Eleanore, is on the staff of St. Elizabeth's Settlement.

Dr. Kenkel's name is mentioned regularly and frequently by people near and far who have business with the Central Bureau. Typical of such references is that in a recent letter to the Bureau's present director from a priest-author who wrote *inter alia*:

"Many thanks for your kind words, but especially for bringing my name in connection with the late Dr. F. P. Kenkel's. . . . It pleased me to see that you intend to review my book. Although there will be few readers of this book, it is more to me to know that the name of Dr. Kenkel is mentioned therein as the one who suggested that I write those various articles."

Similarly, a ninety-one-year-old member of the Central Verein expressed his undying admiration and esteem of Dr. Kenkel: "I hold a 67-year membership in our grand old St. Michael's Society and am a subscriber of *Social Justice Review* since my great, personal friend, the saintly Dr. Kenkel, founded the Central Bureau."

As we approach the centennary of the Verein, we cannot but hope that he were still with us. How much he would add to this great event. And yet, the feeling persists that we have not been totally deprived of his help and inspiration. We sense that, because of our bond in the Communion of Saints, our great Leader continues to help us, in a new and different way assuredly, but substantially and, one might say, tangibly. Dr. Kenkel's prayers and inspiration are our treasured heritage.

Catholic Fraternals Report

THE ANNUAL REPORT of the Catholic Life Insurance Union of Texas, submitted by its Grand Secretary, John P. Pfeiffer, discloses that a total of \$1,085,125 of insurance was sold by the organization's secretaries and field representatives during 1954. In terms of membership there was a net gain of 589. At the conclusion of last year the C.L.I.U. had \$16,283,565 of insurance in force with a total membership of 18,105.

Reporting for the Western Catholic Union, Paul Hoegen, Supreme President, announced "with deep satisfaction" that the efforts of field representatives and members last year resulted in the issuance of insurance in the amount of \$1,001,750.00, in 1,037 certificates, of which 959 were issued to new members and 78 for additional insurance to existing members. The W.C.U. is seventy-seven years old.

Racial Discrimination Discussed at Inter-Parochial Meeting in Kansas

ON JANUARY 23, delegates representing societies affiliated with the Catholic Union of Kansas assembled in Wellington for an inter-parochial meeting under the sponsorship of the St. Rose Legion.

The guest speaker on this occasion was Mr. Vernon Clark, prominent business man of Wellington, who was introduced by Rev. Reinhard Eck, pastor of the host parish and spiritual director of the Catholic Union. In his introductory remarks, Fr. Eck explained that Mr. Clark was induced to make an extensive study of the problem of racial discrimination as a result of a personal experience in his business. The speaker emphasized a constructive approach in personal effort to eliminate discrimination, stating that the process begins within one's own self and in our home life. The proper education and orientation of children in their formative years in regard to members of other races also play an important part in ridding society of unchristian attitudes towards various groups. In his conclusion, Mr. Clark said that lip service to Christian principles is insufficient to bring about social reform. Prayer and Christian charity were proposed as the best weapons to combat the problem of racial injustice. The supreme law in this matter is the golden rule promulgated by Christ in His Sermon on the Mount.

A lively discussion ensued after Mr. Clark had concluded his address. Some tangible suggestions were offered for eliminating discrimination, one of which proposed that every affiliated society of the Catholic Union appoint a committee to approach civic and church organizations to elicit their help in eliminating social injustices arising from racial differences.

Parish Credit Union Celebrates Significant Anniversary

THE ST. ALOYSIUS Parish Credit Union of Chicago, observed the 25th anniversary of its establishment with a meeting of the shareholders in the parish hall, 2342 West LeMoine St., at 3:00 P.M., on January 16. At this meeting the financial report for 1954 was read, four new directors were elected to the Board and five charter members were introduced to the assembly. In addition, there was an educational movie on the credit union movement.

This parish credit union was formed in the depression days of February, 1930, by the late Msgr. A. J. Tiehle and a group of ten men from the parish. Among the ten, the charter members still living include Otto Jaeger, Joseph Schimpf, Theodor Nebel, Frank Brandl and Charles Seubert.

Msgr. Tiehle was a staunch supporter of the Central Verein and an aggressive promoter of Catholic social action during the years of his priesthood.

Bishop's Emergency Relief Fund

ON LAETARE SUNDAY, March 20, the annual collection for the Bishops' Welfare and Emergency Relief Fund will be taken up in all Catholic churches in the United States. In calling this collection to our attention, Msgr. Edw. Swanstrom cites a few facts and figures to indicate the vast extent of the suffering, misery and destitution now afflicting people in various parts of the world.

We are told that over a half million Vietnamese—90 per cent of them Catholics—are now added to the 40,000,000 dispossessed around the world. Sufferers in other parts of the world include 3,000,000 people in South Korea whose homes were destroyed or cut off in the Communist north; 3,500,000 refugees from Red China still seriously crowded in Hong Kong and Formosa; 2,000,000 flood and drought-stricken refugees in India and Pakistan; thousands of Escapees still coming to Berlin every month, and millions of Expellees still unintegrated in West Germany; Italy's over-crowded, landless millions in the southern provinces; the border areas of the Near East where almost 1,000,000 Arabs are still unsettled.

On Laetare Sunday Catholics will be asked to offer assistance to these sufferers. The continuing state of war tension prevents a satisfactory adjustment which would terminate their unhappy lot. Hence they continue to suffer with little hope of a better tomorrow. The gloom which must press heavily upon them is pierced by the charity which we extend them. The cause is most deserving and should elicit a generous response.

1954 Proceedings Published

SHORTLY AFTER THE turn of the year, the *Proceedings* of last year's 99th Central Verein convention rolled off the press and were immediately mailed to the secretaries of affiliated societies, delegates and other interested parties. Words of commendation are in order for Messrs. Joseph Porta, August Springob and John Bell, all of whom in their several capacities extended themselves to have the *Proceedings* out in such good time. A mere cursory reading of this record of our last convention will convey an idea of the immense amount of detailed effort that went into its preparation. The *Proceedings* certainly merit a reading. Few if any Catholic organizations publish records of their conventions in this form. Members of the Central Verein should appreciate the advantage which is theirs at no extra cost; the *Proceedings* are distributed without charge.

The Central Bureau has a limited supply of extra copies and will gladly favor all requests as far as possible.

A Franciscan missionary in far off Fukuoka, Japan, very thoughtfully remembered the Central Bureau at Christmas with an expression of greetings and good wishes. He wrote: "Many thanks for sending me regularly the *Social Justice Review* with its fine articles about many things in this troubled world."

It is messages like this which encourages us more than we can say.

Declaration of Principles

Adopted by the Ninety-Ninth Convention of the Catholic Central Verein of America, Conducted at New Haven, Conn., August 7-11, 1954

(Concluded)

The Christian Witness

THAT THE WORLD is at a critical turning point of history must be abundantly clear to even the most casual observer of current events. The Communist world revolution, which less than two decades ago seemed a remote and unreal threat, has grown to such ominous proportions as to dominate all national and international planning in the Free World. Two-fifths of the earth's land mass and fully a third of the world's population are already under the Communist yoke; while all Southeast Asia is under immediate threat, and fear and unrest continue to spread in the East Indies, North Africa, Western Europe, and even westward across the Atlantic to the people of Central and South America. Even in the United States the agents of Revolution are at work—in the press, the schools, the theater and radio, in cultural and labor organizations, even inside the nation's government and military establishment.

Obviously the World Revolution is on the march, and to meet the threat governments are mobilizing the political, economic, and military resources of the free world in order to set up effective defenses against Communist aggression.

What is less obvious is the fact that the World Revolution is far more widespread than organized Communism, and that its roots are not in Russia, nor even in Marxism as such, but in the whole complexity of Liberalistic ideas which have progressively alienated the modern world from the Church, from Christ, from God and His law. The atheistic materialism of Marx and Lenin which reduces man to a mere episode in the scale of evolution of soul-less matter, is only the end-product of the self-styled philosophies of Rationalism and Enlightenment which proclaimed that God and the whole realm of the supernatural were non-existent notions—remnants of the superstitions and priest-craft of by-gone "Dark Ages"—and that man need no longer recognize any moral laws or sanctions, save those he himself has concocted.

It is this self-same ideology which even in the United States in a large measure dominates public thinking, education, culture, economics and politics, and continues to foster in our midst the steady growth of atheistic materialism which, in turn, leads inevitably to the total destruction of all human rights and the subjugation of the person to a soulless, mechanistic society—whether it goes by the name of Fascism, Communism or any other name.

Against this rising tide of the materialistic and atheistic World Revolution, political and economic alliances, armaments and atomic weapons will be of little avail—unless they are re-inforced by a sincere return of nations and governments to the principles of the Natural Law and the ordinances of Divine Revelation. And the inescapable duty of spearheading such a moral reform rests squarely upon the shoulders of all baptized

Christians to whom the Risen Savior, Jesus Christ, addressed His Last Will and Testament on the day of His Ascension: "You shall be witnesses unto me . . . even to the uttermost part of the earth."

"To be witnesses unto Me . . . even to the uttermost part of the earth,"—that was the motto of the Katholikentag of Germany, held at Fulda the first week of September, the 76th in the remarkable line of such gatherings, and this motto is also the leading thought of the present declaration.

Since the Ascension of Christ, almost two thousand years ago, civilization has risen triumphantly from the shadows of barbarism and the rot and ruins of decadent empires—because in every age men and women of virtue and fortitude were willing to live, and if necessary to die, for the rights of God and His Law, and for the freedom and dignity of His children on earth. In our own days countless thousands of our fellow Christians—in Mexico, Spain, Russia, Germany, Poland, Yugoslavia, China and Indo-China, and in many other parts of the world groaning under the heel of totalitarian tyrannies—have suffered expropriation, expulsion, imprisonment, physical and mental torture and even death, rather than betray their Christian principles. Our sympathies and prayers are with them in their hour of trial, and we gladly acknowledge the immense debt of gratitude we owe them not only for their deathless example of Christian integrity, but also for the respite they have won for us to re-examine our own position and to marshal our spiritual resources against the day of our testing.

In America we are, as yet, free to give testimony to the faith we hold—but unless our faith overflows into our daily lives, unless it becomes an integral part of our attitude and conduct not only in our prayer life but also in our work, our recreation, our vocation as members of a family, and in all the complex relationships of cultural, economic, and political life in the modern world—then our faith will be vain and our testimony, far from acting as a vital leaven for the re-Christianization of Society, will serve only to encourage the godless and discourage the faithful. It is not to those who give mere lip service to God's law, but to those who "live by faith" that St. John gives reassurance: "This is the victory that overcometh the world: Our faith."

The Dignity of the Person

In the face of the progressive mechanization of our age which more and more tends to reduce man to a mere object of economic, political and military exploitation—and thus conditions him for the passive acceptance of Communist tyranny—we call upon all our members to bear witness to the high dignity of man created in the image and likeness of God, endowed with reason and free will and entrusted with the responsibility of working out his own proper destiny in time and for eternity. We hold with the Founding Fathers of our Republic that all men, regardless of race, class or position, are created equal and endowed by the Creator with the inalienable rights to life, liberty and the possession of sufficient goods of the earth to sustain them in the measure consonant with their human dignity.

We therefore protest against all political and social

programs and attitudes which would unjustly rob man of responsibility to work out his own destiny in accordance with the natural law and which consequently tend to depersonalize him by making him a mere cog in a mechanistic social order or, at best, reduce all men to a common level of mechanical conformity in the name of an exaggerated and misunderstood "democracy."

Among the manifold manifestations of this distressing trend toward the degradation of the person we call attention to the following:

The Danger of Liberal Propaganda

1. The incessant "liberal" propaganda which seeks to undermine the integrity of the home and throw discredit on parental influence as "divisive" and inimical to democratic development; the interference of outside agencies, notably the "progressive" educationists, welfare workers, and even self-styled "child psychologists" in the press; in growing attempts to take over the guidance and training of children for "democratic citizenship;" the mounting pressure of "family planning" propaganda which seeks to incite public contempt and even animosity against the parents of large families—particularly those in weak economic circumstances—and even attempts to misuse relief and welfare agencies to enforce such practices as artificial "birth spacing" and sterilization of the "unfit" on individuals and families dependent on public assistance.

The Contempt of Some Communication Industries

2. The callous contempt of large segments of the American publishing and amusement industries—and of their "liberal" defenders—for the opinions and sensibilities of responsible minority groups who attempt to invoke the protection of the law or use the sanction of economic boycott to defend themselves and their children against the trash and smut in newsstands and bookstalls, and on the radio, television and movie screens of the nation.

The Invasion of Personal Privacy

3. The shameless invasion of all personal privacy which has become the stock-in-trade not only of notorious key-hole columnists and night-club reporters, but is rapidly becoming a supinely accepted practice of numerous formerly conservative "family newspapers" which do not hesitate to feed a sensation-hungry public with stories and photos concerning the most intimate affairs of private individuals who neither wish nor ought to be subjected to the spotlight of public curiosity and who have no opportunity to obtain redress for the annoyance, embarrassment, or grief which unwarranted and unjust invasions of their privacy may have brought down upon them.

Lack of Genuine Scholarship

4. The continuing attempts of "progressive" educationists to minimize and ultimately to discard all personal incentives of genuine scholarship in the classrooms, with the declared objective of turning out a uniform type of "democratic citizen," conditioned to accept passively whatever social, economic, and political role the managers of the future "planned democracy" may assign to him.

The Danger of Professional Efficiency

5. The over-emphasis on "bigness" and alleged social and economic "efficiency" at the expense of human dignity and the valuable person-to-person relationships which constitute the very warp and woof of society: in the mass-production industries where millions of workers have become little more than mechanical servants of the machines they tend; in the fast growing number of "self-service" establishments where the customer is little more than the economic profit factor; in the mammoth "housing projects" whose dwelling "units" are more often merely costly, gadget-equipped overnight barracks than homes suited to the decent development of Christian family life. This idol of bureaucratic "efficiency" has entered even some of those institutions which touch most closely on the personal life of individuals and families, and their desperate need for person-to-person understanding and sympathy, for instance, medical clinics and hospitals.

Pagan Deification of the Flesh

6. The shameless degradation of the person brought about by the pagan deification of the flesh which is in such abundant evidence today in countless advertisements, in the increasingly outrageous fashions in dress, in the motion pictures and television, in the torrent of indecent literature, even in the daily press. In particular, we protest against the shameless exploitation of womanhood in the endless succession of so-called beauty and popularity contests which have of late invaded even the smallest communities—and, sad to note, even some of our Catholic college campuses—and we call upon our members everywhere, to exert all their influence to dissuade thoughtless members of their families, their clubs and organizations, their theaters and community fairs, from taking any part in these essentially degrading spectacles, and to help stamp out this evil which threatens to destroy the very bones and marrow of the moral dignity and integrity of the nation.

We moreover suggest cooperation with the Legion of Decency and other groups as well as the organization of groups of persons from sodalities or societies to protest systematically in person, by phone, or by mail, to the vendors and distributors of pornographic literature and the publishers of newspapers, magazines and "comics," in which objectionable advertising is published and circulated.

The Dignity of Labor

All men are "workers," none is exempt, none should be exalted or despised because of the kind of work (mental, physical, skilled, unskilled, managerial, superior or subordinate) which he performs, still less because of the "class" (capitalist, office work, organized or unorganized) to which he belongs.

Work is a vocation, not a necessary evil to be gotten over with as quickly as possible in order to take up the "real job" of "living." It is not a subordinate part of human existence but the chief purpose and duty of life on earth. It is man's active share and privileged participation in the continuing creative action of God.

Because God has assigned a particular task to each individual, each one can save his soul only if he performs the tasks involved in that assignment. Work in accordance with the will of God is, therefore, part of the worship men owe to Him. By work man also repays a debt which he owes to society. God has given the earth to men to be cultivated by them in mutual harmony for the benefit of the common good as well as their own personal reward. Therefore, all who work must do so in harmony with their fellow men, and with due regard not only for their own rights but also for the rights of their associates, as well as for the common good.

The Christian must bear witness to these principles in the exercise of his daily work contribution. He has a right to reward (wage, profit, savings) commensurate with his human dignity and with the value of the services which he performs. His reward must be at least sufficient to enable him to support his family in decent and frugal comfort.

He has no absolute right to rewards beyond these minimum needs, and must subordinate his demands for such additional rewards to the needs and consequent rights of his associates, whether they be his business partners, his employees or his employers, or the consumers of his products. To overcharge an employer or a customer beyond necessity is no less an injustice than to underpay an employee or to refuse to give a full measure of work or of goods.

Artificial manipulation of markets, false claims and false labelling of products, padding of cost estimates to make unearned profits on loans (FHA scandals, inflated rents!) are sins against the law of God. Unjust wage demands, paid vacations, and "fringe" benefits obtained by force (strike or strike-threat) from employers who are unable to reimburse themselves or who can obtain compensation only by overcharging their customers, are sins against the law of God and in the last analysis a degradation of labor.

Some Phases of the Labor Problem

As an organization dedicated to the advancement of Catholic Social Action, the Central Verein has always been solicitous about national and local developments in the social field. As we have done consistently in the past, so again today, we recommend to our membership to be constantly and prudently on guard. We exhort our members in these trying days to evaluate every development in the political, social, and economic spheres in the light of enduring social doctrines of Holy Mother Church.

In these trying post-war years we cannot fail to take cognizance of abuses and extremes on the parts of both management and labor. In the present declaration we call the attention of our members to two opposing trends, each of which has its origin in a lack of vision of the corporate order, combined with a disregard of personal and social obligations and care for the commonweal.

1. We feel that the all-pervading spirit of secularism has so infiltrated the minds of even some Catholic employers that they are in danger of disregarding the

principles and the rights of the workingman which have been so clearly enunciated, particularly by Pope Leo XIII and Pope Pius XI. We would admonish Catholic employers, and all employers and executives who are honored with the name of Christian carefully to re-study the conditions of the times which moved Pope Leo XIII to write the immortal *Rerum Novarum* sixty-three years ago, as well as to re-study the developments since those times.

2. On the other hand, we admonish our members to beware of the disturbing consequences of secularism which have also seriously invaded some of our labor unions. In conformity with the mind of St. Pius X (*Singulari Quadam*), we suggest that the possibilities of Catholic Workingmen's Societies and the development of organizations of this kind already in existence be examined, and that wherever feasible, such societies be erected as a Catholic bulwark against any sense of irresponsibility, any neglect of individual responsibility, and any attempt at destroying sound human and Christian principles within the ranks of our working people.

At the present time we would exhort both management and labor to make a careful study of the controversial bills on "The Right to Work," which have so far been adopted by seventeen States and are currently being proposed in others.

The Farm Problem

We thank our Heavenly Father for His blessings and bounty during the past year, which have enabled the farmers of the United States to produce such an abundance of food and fiber that no man, woman or child in the United States need go hungry or unclothed, and has enabled us to share our plenty with the needy of other nations.

According to the principles of distributive justice, an individual or a group is entitled to a profit in proportion to their contribution to the common good. In agreement with the program of the National Catholic Rural Life Conference, we assert that in contributing to the common good the family-sized farm exceeds all others in importance and should at all times take precedence in any consideration of the farm problem.

Those who so loudly advocate the return of free competitive enterprise, or complete reliance on the law of supply and demand, are but making thinly veiled pleas for the return of the individualism of Adam Smith to the farmers' markets.

The long-term solution of the farm problem must follow the lines of Christian social doctrine. In the present sad plight of our farmers, we feel that we can conscientiously support their pleas for the continuance of equitable government supports and subsidies. Beyond emergency measures, however, the farmers must form effective organizations whereby they can regain their rights and their Christian dignity.

Public Life—Domestic and International

The Christian must also bear witness to the sound principles of his faith by conscientious and prudent participation in public affairs on the national and inter-

national scene. Such participation pre-supposes the acquirement of an adequate knowledge of the conditions and events of our times and their causes and historic ramifications.

We must be fully aware of the fact that we are in the midst of a world revolution engulfing all human relations. This crisis is the result not merely of the awakening of nations and races heretofore under the domination of privileged Great Powers, but is the climax of developments stemming from false philosophies rampant in the Western World for more than two hundred years. These false philosophies have led governments and nations to rebellion against the Natural and Revealed Law and to open and veiled apostasy from God. This apostasy of large segments, which at one time constituted united Christianity, has corrupted the national life of many a country and in our own days brought the Western World to the brink of abysmal chaos from which in the opinion of many politicians and statesmen there is no escape but totalitarian war, waged with the most frightful weapons and methods.

The terrible crisis, however, cannot be resolved through new catastrophes which, as sober statesmen warn, might result in the utter destruction of nations and continents.

Modern statecraft has completely failed, as the latest international conferences have made abundantly clear. We know that we have to deal with extremely shrewd and ruthless enemies who, with slogans, false promises, deception and intrigues, are exploiting the conditions created by power politics, greed, lust for power, colonialism and other manifestations of these false philosophies. There can be no denying the fact that the nations imperiled in their very existence cannot but use every legitimate means of defense against powerful and at the same time cunning enemies.

But this defense calls for more than battle cries against Communism at home and military preparations for foreign wars. It calls for a re-examination of the share of responsibility resting on the Free World for the anarchic existing conditions and a conscientious re-orientation of its attitude in conformity with the Natural Law and Christian morals.

The Christian patriot will, of course, at all times be ready to defend his country against enemies within and from without. But at the same time, he will insist on just, prudent and statesman-like policies on the part of his government and oppose ill-advised, adventurous and dangerous enterprises on a "global" scale, as well as political commitments drawing the country deeper and deeper into the maelstrom of the world crisis with all its ramifications of hereditary conflicts and ambitions of European nations.

The United States as the world leader in these tempestuous times has a tremendous responsibility. This is the time when United States citizens, individually and collectively, are called upon to give witness of the Christian spirit still alive and active in spite of the inroads which neo-paganism has made on our Christian heritage and traditions.

Personalia

Archbishop Aloysius J. Muench, Bishop of Fargo and Papal Nuncio to Germany, gave a formal address at the New Year reception in Bonn which was sponsored by President Theodor Heuss of the West German Republic. Speaking on behalf of the Diplomatic Corps, Archbishop Muench stated that peace among nations must be achieved on the foundations of a "reasonable understanding in adherence to the international law." He found that despite considerable difficulties, new ways to an international understanding were brought to light in the past year. His Excellency noted in particular progress made in international collaboration in the field of economics, in social relations and in scientific and cultural affairs.

On January 16 **Mr. and Mrs. Herman Pollmann** of Breese, Illinois, celebrated their golden wedding anniversary with a Solemn Mass in St. Dominic's Church. At the festive dinner following the Mass, the Central Verein and the Central Bureau were represented by Father Suren who, in compliance with the request of Mr. Pollmann, addressed the guests briefly on the Verein's social action program.

Mr. Pollmann has been an ardent member of the Central Verein and the Catholic Union of Illinois from the days of his youth. Despite his advanced age—he is seventy-nine years old—he displays a zeal and interest which would be a credit to men many years his junior. He not only attended the latest convention of the Catholic Union, held in Quincy last October, but he took the floor on several occasions to speak vehemently on various points of the State Branch's social action program. Despite his limited educational opportunities, Mr. Pollmann is able to acquit himself quite creditably in public discussion.

Both Mr. Pollmann and his wife, the former Mary Kerkemeyer, spent their entire lives in and around Breese. Mr. Pollmann was born on June 19, 1875, in St. Rose, a few miles distant from Breese. For fifty-two years he worked in the coal mines in the vicinity of Breese. The Pollmann's were blessed with twelve children, eight of whom survive. The present president of the Clinton County District League, Henry Pollmann, is a son of the Jubilarians.

Word has reached the Central Bureau that **Mr. Anton Doerr** of 15 Belmont St., Hamden, Conn., has relinquished his post as secretary of the St. Boniface Society in January of this year. Now in his 80th year, Mr. Doerr served as secretary for twenty-seven years. In appraising the Central Bureau of the changes of officers in the St. Boniface Society, the former secretary wrote to Father Suren with typical thoughtfulness: "I shall miss my association with you, for it has been a pleasure working with you. Continued success to you and the Verein in the work you are doing." On our part, we wish to express our appreciation for the splendid cooperation accorded the Central Bureau by Mr. Doerr these many years. We wish him every blessing.

Contributions to the CV Library

General Library

ARBEITSGEMEINSCHAFT DEMOKRATISCHER KREISE, Bad Godesberg, Germany. *Germany Reports*, with a preface by Federal Chancellor Dr. Konrad Adenauer, Wiesbaden, 1953.—DIVINE WORD COLLEGE, Washington, D. C., *Trierer Kulturkampfpriester*, Trier, 1926; *Die Mosel und ihre Burgen*, Leipzig; *Das Moselland*, Trier.

German-American Library

REV. JOHN M. LENHART, O.F.M., Pa., *Oertel's Kirchen-Zeitung*, Baltimore, Vols. 1, 2, 3, 6, N. Y., Vols. 7, 8.—PENNSYLVANIA GERMAN FOLKLORE SOCIETY, Pa. *Pennsylvania German Tombstones, A Study in Folk Art*, Vol. 18, Allentown, Pa., 1953.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations to Central Bureau

Previously reported: \$6,540.01; Rev. R. F. Kocour, Kans., \$1; C. K. of St. Geo., Pittsburgh, Pa., \$5; Charity Committee, St. Joan of Arc Parish, St. Louis, \$3.50; Total to and including January 31, 1955, \$6,549.51.

Chaplains' Aid Fund

Previously reported: \$211.44; St. Francis de Sales Benevolent Society, St. Louis, \$4.25; Total to and including January 31, 1955, \$215.69.

St. Elizabeth Settlement

Previously reported: \$14,809.55; Greater St. Louis Community Chest, \$2,650; Interest Income, \$16.80; N. N., Mo., \$5.24; From children attending, \$757.09; Total to and including January 31, 1955, \$18,238.68.

European Relief Fund

Previously reported: \$1,385.50; Miss Lorraine Koch, Mo., \$10; Total to and including January 31, 1955, \$1,395.50.

Catholic Missions

Previously reported: \$12,884.49; Mrs. Martin Greven, Ind., \$10; Cl. Schumacher, Pa., \$1; Miss M. Buggle, Mo., \$30; Convent of Divine Love, Philadelphia, Pa., \$30; Mrs. L. Knieriemen, N. Y., \$10; Mrs. Isabella O'Leary, Pa., \$10; St. Boniface Society, New Haven, Conn., \$27.85; Miss A. M. McGarry, Mo., \$5; Convent of the Good Shepherd, Louisville, Ky., \$15; Mrs. A. M. McGarry, Mo., \$5; St. Agnes Convent, Fond du Lac, Wis., \$14; Mrs. B. F. Lyon, Calif., \$4; Sylvia Zangrilli, D. C., \$2; School Sisters of St. Francis, Milwaukee, Wis., \$3; Frank Avison, Mo., \$1; Lehigh Valley District, C. C. V., Pa., \$10; Mrs. Jos. Porta, Pa., \$5; Mrs. Ambrose Eberle, Wis., \$20; William J. Sullivan, Fla., \$20; Total to and including January 31, 1955, \$13,107.34.

Christmas Appeal

Previously reported: \$2,138.50; Rev. Peter J. Cuny, Conn., \$10; Redemptorist Fathers, Pa., \$10; Mrs. B. and Miss J. Hahn, Conn., \$10; N. N., Mo., \$1; Mrs. Nicholas Betzen, Kan., \$5; John A. Becker, Pa., \$2.50; Robert F. Reschke, N. Y., \$5; Joseph H. Gervais, N. Y., \$25; Felix Mortzen, Idaho, \$5; Rev. Ray Weiss, Mo., \$5; A. W. Neuwoehner, Iowa, \$10; N. N., Mo., \$25; R. B.

Hoerr, Mo., \$2; Mrs. Louis J. Stiern, Mo., \$1; Theo. J. Uttenweiler, Conn., \$3; Rev. Louis D'Guerin, N. Y., \$5; Miss Jane R. Gallagher, Del., \$3; Rev. M. J. Conley, N. J., \$2; Rt. Rev. Msgr. J. J. Schmit, Ohio, \$10; Mrs. Wm. Boerner, Tex., \$2; Rev. F. Wieberg, Mo., \$2; Rt. Rev. Msgr. John Mies, Mich., \$5; Barbara C. Craft, Conn., \$5; Rev. James Foley, O.S.B., Ark., \$10; John E. Kaiser, Mo., \$1; Ch. Stelzer, Me., \$5; Friend, Md., \$5; Miss J. Forthaus, Mo., \$1; Lillian Hrdlicka, Mo., \$1; Rev. Paul J. Kersgieter, Mo., \$5; N. N., Pa., \$5; Frank M. Hansen, Conn., \$2; John B. Ahillen, Mo., \$1; Mrs. Marie Ringhofer, Mo., \$5; Mrs. Kath. Chole, Ill., \$2; Mrs. M. Rankel, N. Y., \$1; Holy Family Mission Group No. 2, Mankato, Minn., \$5; Rt. Rev. Msgr. P. J. Schnetzer, Tex., \$10; Mrs. K. Schuler, Pa., \$1; Rev. J. F. Godfrey, Mo., \$5; Rev. F. J. McCarthy, Ill., \$10; Mrs. Urban Luesse, Mo., \$2; Mr. and Mrs. W. F. Rohman, Mo., \$5; Master Victor Clever, Mo., \$1; Dr. and Mrs. H. W. Clever, Mo., \$5; Miss Lorraine Koch, Mo., \$5; Cl. Schumacher, Pa., \$1; Rev. E. C. Kramer, N. Y., \$10; M. J. Kirsch, Pa., \$5; Dr. F. C. Rothert, Ark., \$5; St. Michael's Verein, San Antonio, Tex., \$5; C. K. of St. Geo., Br. 89, Jim Thorpe, Pa., \$3; Mrs. M. A. Dillon, Del., \$5; Most Rev. John B. Grellinger, Wis., \$25; Mary J. Meurer, Ark., \$5; John Hannekin, Minn., \$1; Eliz. Kuhlman, Ill., \$1; N.C.W.U., Syracuse Br., N. Y., \$2; Mrs. A. Fandl, N. Y., \$1; St. Elizabeth Society, Quincy, Ill., \$10; Miss Anna M. Waiden, Calif., \$1; Martha M. Deusterman, Conn., \$1; Geo. J. Jacob, Conn., \$5; Otto Jaeger, N. Y., \$5; J. C. Frey, N. Y., \$2; Mrs. F. Spring, Conn., \$2; A. Plass, Wis., \$5; Mr. and Mrs. E. A. Roberts, Mo., \$5; Laymen's Retreat League, St. Louis, \$50; John J. Messer, Md., \$5; N. Mohr, Kan., \$10; Clara M. Pihale, Mo., \$1; A. Schwinn, Wis., \$2; St. Elizabeth Society, Tours, Tex., \$5; Mrs. M. Humartus, Mo., \$1; St. Francis de Sales Christian Mothers Society, St. Louis, \$25; Mrs. A. S. Lutz, N. Y., \$1.50; Jos. N. Hess, Conn., \$10; Rev. Aloys. Eckert, Ill., \$5; St. Ann's Society, Delano, Minn., \$2; R. Auer, Mo., \$5; Blonigen Sisters, Minn., \$10; Mrs. Kath. Doll, Mo., \$5; Mrs. Rose Gauvain, Mo., \$1; St. Mary's High School, Rutherford, N. J., \$1; Leo C. Range, Mo., \$3; Rev. John R. McKavney, Pa., \$5; C. K. of St. Geo., Br. 186, Pottsville, Pa., \$3; St. Monica Sodality, St. Louis, \$10; St. Adrian H. N. Society, Chicago, Ill., \$5; Mrs. F. A. Schromeyer, Pa., \$1; Frieda Felder, Calif., \$5; Mrs. Frances Hermann, Mo., \$1; J. Sottang, N. Y., \$5; C. K. of St. Geo., Br. 288, Northhampton, Pa., \$5; Mr. and Mrs. B. A. Kuhlman, Mo., \$5; Rev. G. Luthemeier, C.P.P.S., Ind., \$1; Mrs. Pearl Fink, Kan., \$2; S. F. Stuve, Mo., \$2; Mrs. Leo Clooney, Mo., \$10; J. A. Kutz, Mo., \$2; Mothers Society, Lindsay, Tex., \$5; A. J. Stocker, Mich., \$5; N.C.W.U., New Haven, Conn., \$18; Max J. Leuterman, Wis., \$5; Mrs. M. Beckerle, Mo., \$1; Holy Trinity Society, Syracuse, N. Y., \$5; N. Puff, Mo., \$5; Mrs. Mary Esswein, Mo., \$1; Wm. Ahillen, Mo., \$5; Miss Gerry Brennan, Mo., \$5; St. Elizabeth Society, Chaska, Minn., \$5; Lucille Kuehler, Mo., \$1; Mrs. Jos. A. Kinary, Conn., \$1; Rev. Hy. Zimmer, N. Y., \$2; Karl Nissl, Calif., \$5; Mrs. L. Barth, Mo., \$1; St. Aloysius Young Men's Society, Allentown, Pa., \$10; Mrs. Jos. Schandler, Kan., \$5; Frank Jungbauer, Minn., \$3; Ed. Scholter, Wis., \$5; Andale Mission Society, Kan., \$10; Miss Margaret Meier, N. Y., \$5; Jos. Matt, Minn., \$5; C.W.U., Torrington, Conn., \$5; Rosie Fritz, Calif., \$2; Mrs. A. Huelsing, Mo., \$1; Mrs. John Kuhn, Mo., \$1; F. Holzner, Va., \$2; F. X. Mangold, Ill., \$10; N. N., Mo., \$1; R. J. Hipp, N. Y., \$2; Mrs. Anna Klaas, Pa., \$1; Mrs. Eliz. Echele, Mo., \$1; Catholic Kolping Society, Philadelphia, Pa., \$5; Br. No. 54, W.C.U., Quincy, Ill., \$5; Rev. B. S. Groner, Mo., \$10; C. K. of St. Geo., Br. No. 64, Wilkes-Barre, Pa., \$10; H. F. Henry, Mo., \$5; Mrs. Helen Fuessel, Tex., \$2; Lydia M. Freymuth, Mo., \$5; C. P. Michels, Mo., \$5; Rev. F. J. Kreuskamp, Ohio, \$5; Virginia Herre, Mo., \$5; R. J. Schick, N. Y., \$2; Mrs. Fred Spietzack, Conn., \$5; St. Ignatius Comm. No. 94, Covington, Ky., \$5; Rt. Rev. Msgr. P. Pape, Wis., \$10; N. N. Rochester, N. Y., \$5;

C.W.U., Brooklyn, N. Y., \$25; Wm. F. Hemmerlein, N. Y., \$5; Rev. C. A. Rees, Mo., \$25; Mrs. Eleanor Engels, Ill., \$1; Miss M. E. Taylor, Pa., \$10; Mrs. Henry Stermer, Tex., \$1; St. Joseph Society, Nazareth, Tex., \$10; Mr. and Mrs. A. J. Ellebracht, Mo., \$10; Mary Boka, Mo., \$5; Mrs. Marie Fellenz, Md., \$5; Magdalene Schuchardt, N. Y., \$5; St. Anthony Benevolent Society, St. Paul, Minn., \$10; Jos. Frame, N. Y., \$7; H. Ripple, Wis., \$2; Miss M. Fries, N. J., \$1; Holy Ghost Seminary, Ann Arbor, Mich., \$1; Mr. and Mrs. F. Stoessel, Mo., \$2; St. Monica Society, Madison, Minn., \$5; St. Margaret's Society, St. Cloud, Minn., \$10; Mrs. E. Hauenstein, Mo., \$1; Rev. M. P. O'Sullivan, Calif., \$5; Rt. Rev. Msgr. C. Gilmartin, Ill., \$2; Holy Family Ladies Aux. 48, Rochester, N. Y., \$10; Jos. H. Holzhauer, Wis., \$5; St. Joseph Benevolent Society, Milwaukee, Wis., \$10; St. Eustace Comm. No. 39, Rochester, N. Y., \$5; St. Ann's Sodality, Rich Fountain, Mo., \$5; St. Mark's Men's Society, Colwich, Kan., \$15; H. Wolking, Calif., \$10; F. A. Kuepper, Minn., \$5; Miss Adele Hauser, Conn., \$5; St. Lawrence Benevolent Society, Milwaukee, Wis., \$15; Rev. M. N. Schaller, Mo., \$5; St. Jos. Mutual Aid Society, Ft. Smith, Ark., \$10; F. C. Bangert, Mo., \$1; Friends, Mo., \$20; C.W.U., Arkansas, \$10; Mrs. Mary Neubauer, N. Y., \$1; Rev. J. A. Byrnes, Minn., \$10; St. Joseph Holy Name Society, Union City, N. J., \$10; J. Makary, Pa., \$1; St. John's Society, Lucan, Minn., \$10; E. J. Caspermeyer, Ill., \$2; Miss A. F. Alles, Del., \$5; St. Francis Ladies Aux. No. 95, Albany, N. Y., \$5; Mrs. Jos. E. Smith, Conn., \$1; Diocese of Sioux City, Iowa, \$50; Mater Dei High School, Carlyle, Ill., \$10; R. A. Steger, Mo., \$1; St. Mary's Hospital, Jefferson City, Mo., \$10; Rev. A. Jaschke, Ill., \$7; Mrs. H. J. Stellern, Mo., \$1; Geo. Doemling, Pa., \$3; J. A. Grahmann, Tex., \$1; Miss M. Voss, Pa., \$5; St. Agatha's Holy Name Society, New Athens, Ill., \$5; Rev. J. G. Engler, Pa., \$5; Miss Teresa C. Braun, N. Y., \$3; St. Elizabeth Benevolent Society, Shiner, Tex., \$5; St. Peter Benevolent Society, St. Charles, Mo., \$20; Altar Society, D'Hanis, Tex., \$5; Mrs. M. Male, N. Y., \$5; St. Theresa Society, Albertville, Minn., \$3; C. K. of A., Br. 552, St. Louis, \$5; F. H. Kenkel, Conn., \$10; Meisninkel Family, Albert, Calif., \$2; St. Augustine's Men's Sodality, Breese, Ill., \$10; Rev. Geo. Timpe, Washington, D. C., \$2.50; Sister Frances Mary, Tex., \$5; Mrs. A. F. Weinheimer, Tex., \$1; St. Peter's Society, Lindsay, Tex., \$10; Miss Clara Rudrof, Mo., \$1; Waterbury Local Br., N.C.W.U., Conn., \$5; M. Pfeffer, Pa., \$2; St. Ann's Married Ladies, Carlyle, Ill., \$5; Most Rev. Jos. A. Burke, N. Y., \$100; St. Anna's Society, Harper, Tex., \$3; Miss Amalia Otzenberger, Mo., \$2; St. Anne's Sodality, St. Liborius Church, St. Louis, \$15; Rev. J. M. Louis, Mich., \$3; Miss M. Hess, Conn., \$5; St. Peter & St. Clemens Benevolent Society, St. Paul, Minn., \$10; Ch. Bauer, Pa., \$2; St. Peter Society, New Britain, Conn., \$10; Rev. J. Wiesler, Pa., \$5; St. Joseph's Society, Andale, Kan., \$25; A. F. Hustedde, Mo., \$10; Mrs. A. Brunnert, Mo., \$5; Rev. Pl. Eckart, Ark., \$6; St. Bernard L. Ladies, St. Paul, Minn., \$5; Geo. J. Niemeyer, N. Y., \$5; Camilla A. Lamers, Mo., \$5; Mrs. E. Scherpen, Mo., \$5; Mothers Society, Windthorst, Tex., \$5; Jos. B. Schuermann, Mo., \$2; C. K. of A., Br. 1046, Chicago, Ill., \$10; Rev. J. Krimm, C.S.S.R., N. Y., \$10; Mrs. John Dobler, N. Y., \$1; St. Peter & Paul Ct. 61, C. O. F., Ill., \$10; Young Ladies District League, St. Louis, \$25; Mary Wollschlager, Conn., \$5; St. Henry Society, Evansville, Ind., \$10; E. L. Zoernig, Mo., \$5; Mrs. Eleanor Ochs, Mo., \$2; N. N., Kan., \$200; W. F. Winkelmann, Mo., \$10; St. Mary's Hospital, Quincy, Ill., \$1; St. Peter Knights Society, Philadelphia, Pa., \$5; St. Peter Y. M. Society, Philadelphia, Pa., \$5; J. T. Adams, Ark., \$5; Miss Betty Behan, Mo., \$1; St. Aloysius Y. M. Society, Utica, N. Y., \$10; Rev. Th. J. Vollmer, Ind., \$2; St. Augustine Ct. 359, C. O. F., Chicago, Ill., \$5; Dr. J. J. Gramling, Sr., Wis., \$5; Mrs. B. L. Coster, Ill., \$5; Christian Mothers Sodality, Milwaukee, Wis., \$5; N. N., Mo., \$1; Catholic Central So-

(Continued on page 360)

NECROLOGY

Elmer Epple

ELMER EPPLE of New Ulm, Minnesota, son-in-law of the late Willibald Eibner, former president of the Central Verein, departed this life on January 12 at the age of fifty-four. His sudden death was caused by a heart stroke.

Mr. Epple will be remembered by Central Verein members the country over as the chairman of the Arrangements Committee for the 1940 convention which was held in New Ulm. Besides, the deceased was quite active in civic affairs in his community. He was associated with the following organizations: The New Ulm Civic and Commerce Association in which he served as a director for a number of years; the New Ulm Police Commission; the Farmers and Merchants State Bank of which he was a director; the Minnesota State Pharmaceutical Association; the National Association of Retail Druggists and the Northwest Drug Company of which he was a stockholder. He was also a member of the Knights of Columbus. (R.I.P.)

Henry J. Jacobsmeyer

The Board of Trustees of the Catholic Central Verein lost a devoted member on January 31 when Mr. Henry J. Jacobsmeyer was called to his eternal reward after an illness of several months. An active member of our organization, he held posts of responsibility in it on national, state and local levels. At the time of his death he was a member of the Board of Directors of St. Elizabeth Settlement.

Nation-wide attention was attracted in recent weeks by a bill introduced in the Missouri State Legislature which would provide bus transportation to all children attending parochial as well as public schools. This proposed law was brought about by a decision of the Missouri State Supreme Court about two years ago whereby it was declared unconstitutional to provide bus transportation to children attending parochial and private schools from funds earmarked for public school purposes. Up to the time of this decision, parochial school children in Missouri had been receiving bus transportation by reason of a law that was passed almost twenty years ago. The passage of the former law was due in large measure to the efforts of the Catholic Union of Missouri, State Branch of the CV. Mr. Jacobsmeyer, an attorney by profession, always gave of his service freely as a member of the Catholic Union Legislative Committee. He played a prominent role in procuring and safeguarding the right of parochial school children to free bus transportation.

Mr. Jacobsmeyer was a member of the Third Order of St. Francis, the Laymen's Retreat League, St. Augustine Benevolent Society and St. Vincent's German Orphan Society.

The deceased had never married. He is survived by three brothers, one of whom, Rev. Aloys A. Jacobsmeyer, is a member of the Society of Jesus. The Mass of Requiem on February 2 in St. Anthony's Church, St. Louis, Mo., was offered by a nephew of the deceased,

a Jesuit Father. Among members of the Central Verein in attendance at the funeral were the Director of the Central Bureau and Mr. Cyril J. Furrer who represented President Albert J. Sattler. (R.I.P.)

John E. Kaiser

A former treasurer of the St. Louis District League and at the time of his death a subscriber to *Social Justice Review* for thirty years, John E. Kaiser of St. Louis, Mo., departed this life on January 17, after a long illness. Mr. Kaiser's chosen field of activity in Central Verein circles was legislation. He was ever alert to the public interest and fearlessly promoted it. Thorough and methodical in his efforts, he gave particular attention to any measure of exploitation that might be employed by large trusts, such as public utilities. As long as his health permitted, Mr. Kaiser attended the national conventions of the Central Verein. (R.I.P.)

Varia

AN INTERESTING and heart-warming note, which accompanied a devoted priest's donation to the Central Bureau, so impressed us that we are impelled to reproduce it here:

"Make no apologies, please, when you seek a little help from this Irishman, seventy years of age and forty-four years a priest, for the organization of all organizations within the Church in America which, for what it is worth, has my complete confidence and respect. I would feel very much 'let down' if you removed my name from your list of prospective benefactors. I make my modest offering in answer to your call at this time, not only because I *believe* in what you are doing, but as a tribute of respect to the memory of Mr. Kenkel, friend of many years, before whose shrine in my heart I keep a candle lighted."

S/ REV. J. A. B.

The priest-editor of our leading periodical devoted to the Church's Liturgy recently paid this tribute to our magazine: "May I take this occasion to congratulate you on your excellent initiative in editing *Social Justice Review*. I never fail to go through it carefully and always find things of capital interest."

(Continued from page 359)

ciety, Union City, N. J., \$10; Eleanor Grieb, Mo., \$2; E. Jost, N. Y., \$1; Mrs. W. H. Wandell, Ill., \$5; M. Weiden, N. Y., \$50; Mrs. J. E. Costigan, Ohio, \$1; St. Ann's Society, Weimar, Tex., \$10; N.C.W.U., Missouri Branch, \$25; Sister Anna Gerard, N. Y., \$1; Anna Verheyen, Ill., \$2; B. F. Jansen, N. Y., \$5; Mrs. Mary Donnelly, N. Y., \$5; St. Anne's Society, New Britain, Conn., \$10; St. Boniface Society, New Haven, Conn., \$20; St. Francis de Sales Benevolent Society, St. Louis, \$50; Sacred Heart Church, Florissant, Mo., \$10; Miss E. Erbs, Mo., \$10; St. Boniface Society, San Jose, Calif., \$5; St. Geo. Society, LaCoste, Tex., \$10; St. Peter & Paul Society, Loretto, Minn., \$10; C. K. of St. Geo., Pittsburgh, Pa., \$5; Total to and including January 31, 1955, \$4,252.00.